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**A GLOSSARY OF
CASTES, TRIBES & RACES
IN THE
BARODA STATE.**

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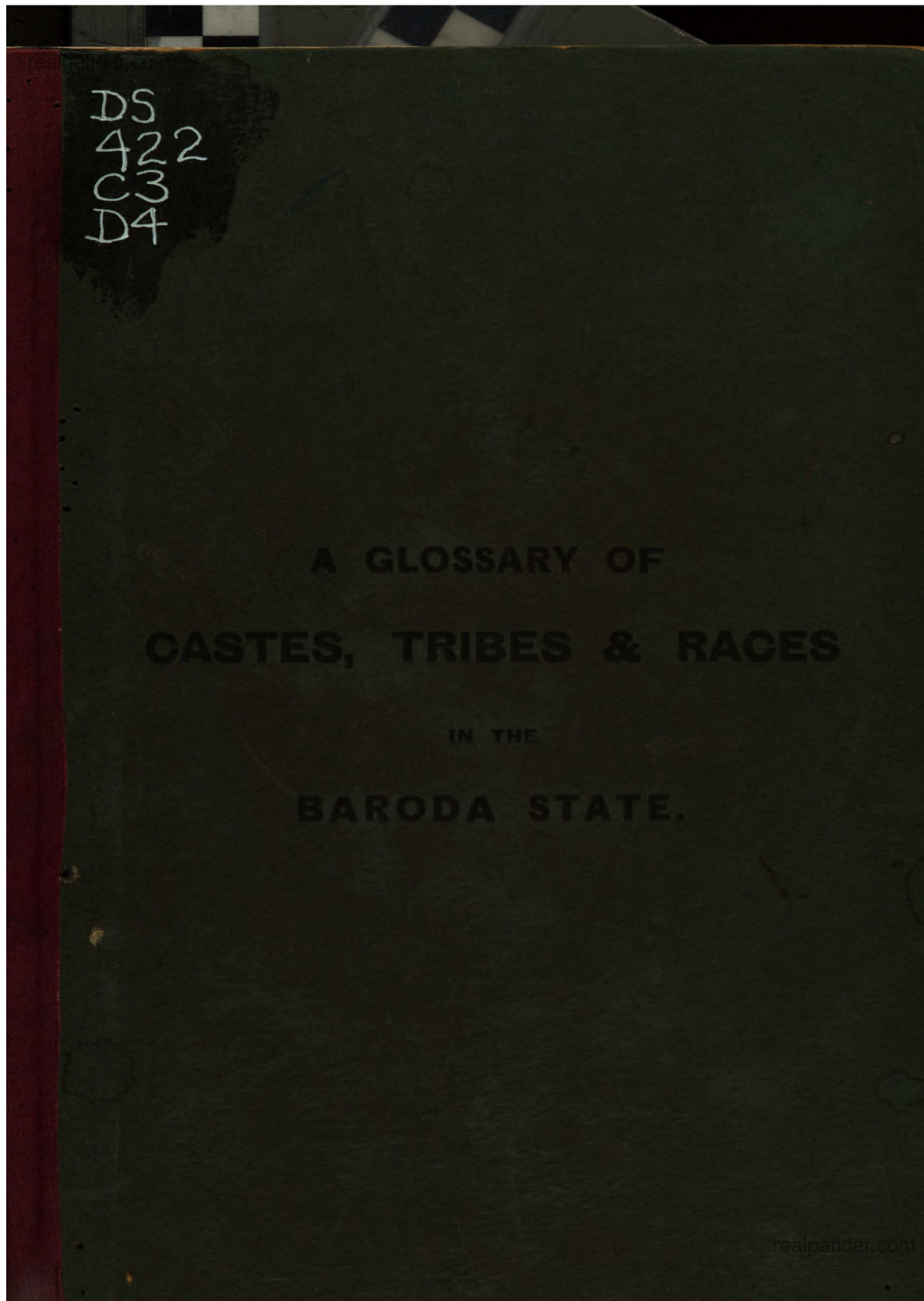
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A GLOSSARY OF
CASTES, TRIBES AND RACES
IN THE
BARODA STATE.

COMPILED BY
RAO BAHADUR
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1912.

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P R E F A C E .

In the Census of 1901, an attempt was made to collect ethnographic information regarding some of the principal castes, through caste committees, but without any great success owing to lack of interest and zeal on the part of most of the persons appointed on them. The information that was collected was very meagre and no further use was made of it, as the idea of an ethnographic survey in the State was ultimately abandoned on the ground of the heavy cost which would have to be incurred to carry it through.

2. From the materials thus already collected and such further information as I could obtain from the "Gazetteer" Volumes, past census reports and local inquiries in the course of my district tour, I compiled, on the occasion of the present Census, a Glossary of Castes, Tribes and Races for Chapter XI of the Census Report. It was first published provisionally, so that district officers and men of light and leading in the various castes to whom copies were forwarded may examine it and point out the errors and omissions noticed by them. The provisional glossary was then revised in the light of suggestions received and finally printed as an Appendix to Chapter XI of the Census Report.

3. His Highness the Maharaja Saheb having been pleased to order that this glossary should be reprinted as a separate publication, this little volume has been issued in the hope that it will prove useful at least for the collection of further interesting information about the various Castes, Tribes and Races in the State. Some additional information regarding Sadhus and Fakirs which did not appear in the original glossary has been added to this publication.

CENSUS OFFICE,
Baroda, 12th February 1912.

G. H. DESAI.

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GLOSSARY OF CASTES, TRIBES & RACES.

(Those included in Imperial Table XIII of the Census of 1911).

Note.—(1) Names printed in Heavy type as **Aboti** are those of the main castes, and names printed in Small Capital type are those of sub-castes, the distribution of which by districts is given in Table XIII. The figures entered in brackets after each name show the total strength of the caste or sub-caste.

(2) When there are Musalman castes like those of Hindus, they are shown separately below the Hindu caste names, and are marked with an asterisk; but when there are only a few Musalmans or Hindus, following a particular trade, their number only is shown separately in brackets after the name of the Hindu or Musalman main caste, *e.g.*, Bhangi (H. 26,397; M. 9).

(3) The sub-castes noted are only those found in the State. Outside the State, some castes have additional sub-castes also.

Aboti (452).—A caste of Brahmans, found mainly in the Okhamandal Taluka of the Amreli District. They trace their origin to the younger son of sage Valmiki. Other Brahmans do not eat food cooked by them. As a class, they are poor and live as temple servants, beggars, confectioners and cultivators.

ACHARYA.—A term used by Kāyatia Brahmans as their caste name. They feel ashamed to call themselves Kāyatia (performers of after-death rites), which is looked upon as a term of reproach and try to pass themselves off by the name of Achārya or preceptor.

ADALJA (76).—A sub-caste of Modh Vania.

Afghan (113).—Also called Kabuli. The word Afghan means the free. The tradition regarding its origin is that the mother of the great ancestor of the Afghans gave him the name Afghan, because on passing through the pangs of delivery she joyfully exclaimed *Afghānā*, that is, I am free. They are immigrants from Kabul. Most of them are traders dealing in horses, warm clothing and dry fruits. Of late, they have taken to lending money on high rates of interest to Dheds, Bhangis and other low castes. They never resort to Courts and often take the law in their own hand for recovering their dues. They are also called Pathans, but are quite distinct from local Musalmans known by that appellation.

Agarval (303).—A Vania caste. It takes its name from the town of Agar, about forty miles north-east of Ujjain. Agarvals are divided into Visa (154) and Dasa (96). Their family priests are the Agarval Brahmans. They wear the sacred thread. The Hindu proverb illustrative of their character is *Agarvale sub Thakrale* (among Agarvals, each individual is a chief).

AGIARASANA (1,171).—A sub-caste of Modh Brahman.

Ahir (5,182).—Cattle-breeders, found chiefly in Kathiawad. According to Manu, they are sprung from a Brahman and an *Ambastha* or *Vaidya* woman. According to the Brahma Puran, from a Kshatriya father and a Vaishya mother; according to the Bhagavat Puran, from Vaishya parents, and according to an old tradition, from a Rajput slave girl and a Vaishya slave.



They claim to be Vaishyas but are regarded by others as Shudras. They were once a ruling class, and, like the Ahirs of the United Provinces, claim Krishna's birthplace, Mathura, as their first seat. Some of their surnames are the same as Rajput tribe names, *e.g.*, Chavda, Chudasama, Gohel, Gorla, Pithia, Ravalia, Sisodia, &c. The men wear a black and white headdress like the Mers, a shortpuckered jacket and light ankled trousers of hard woven cotton like Bharvads. The women are easily known by their coarse free hanging blanket shawls, pink cotton skirt and smooth flattened anklets. They have given up cattle-breeding and, except a few who are carpenters, live as husbandmen. They reverence *Tulsishyam* (Lakshmi and Krishna) and a number of local goddesses. Their ordinary food is like that of Vantias and Kanbis, millet bread, pulse, milk and vegetable, but they can eat mutton, venison and other game but not beef. Children are betrothed at any age and married between twelve and fifteen. Like Rabaris, they celebrate their marriages every year on one fixed day. Among them it is usual for the younger brother to marry his elder brother's widow. The caste has a headman who, with a committee of the caste, settles all disputes. Breaches of caste rules are punished with fine, and eating with forbidden persons by excommunication.

AJVALIA (5,236).—A sub-caste of Kachhia.

ALIA (664).—A section of trading Vohoras.

Anavala (9,916).—A Brahman caste from Anaval, a village in the Mahuva Taluka of the Navsari District, found in that district and in the neighbouring Surat District. It is said that when Shri Ramchandra performed a sacrifice near Unai, he wanted Brahmans to officiate at the same, and so converted the Naikas, Vasavas and Chodhras into Brahmans. These people said that they would not bathe with cold water, and so the Unai hot springs were created for them; they would not accept *dakshina* and so lands were settled upon them. The Brahmans thus created became the Naiks, Vasis and Desais of the Anavala caste. They are also known as *Mastans* and *Bhathelas*. Mastan may be a corruption of *mahasthan* (great place), a name of some former settlement of the tribe, or it may simply mean a community, as such phrases as Soni Mastan (the goldsmith community), Khadayata Mastan, &c., are in common local use. The present Brahmans of Orrisa are also called *Mastans*. Bhathela is a corruption of *bhrasthela* or fallen, and was probably the name given by some of the later Brahman settlers from North India. It is looked upon as a term of disrespect, and is not liked by the community. The Anavala Brahmans are the earliest settlers in South Gujarat, and it was under their management that it was redeemed from forest and brought under cultivation.

Anavala Brahmans are *gruhashtas*. There are no priests or mendicants among them. Socially they are divided into an upper or *Desai* class, the revenue farmers, and a lower or Bhathela class, the ordinary cultivators. The Desais eat with Bhathelas, but object to marry their daughters into any except Desai families. On the other hand Bhathelas, anxious to improve their social position, try hard to marry their daughters into Desai families. This rivalry for the hands for men of good family has, as among the Patidars of Charottar, led to some unusual practices. Polygamy is not uncommon. A Desai, who finds himself in difficulty, marries another wife and receives from his bride's father money to pay off his debts. Expenses consequent upon marriages,



such as dowry, sending the bride to her husband's house, pregnancy, birth of a child, &c., are incurred not by the husband but by the wife's father. Even the expenses incurred by the mother of the bridegroom at the time of her delivery have to be paid by the father of the bride at the time of marriage. Some Desai families with many daughters have fallen into debts and have been forced to mortgage their lands. During the last twenty years reforms in marriage customs have been inaugurated by the educated in the community, which have resulted in the reduction of marriage expenses, stopping polygamy and marrying of girls without reference to *kul* or family.

ANDHARIA.—(1,328).—A sub-caste of Kachhia.

• **Anglo-Indian** (82).—A new name given to those who were known in previous Censuses as Eurasians. It includes all persons of mixed blood and is not confined to those of British origin.

Anjana (30,920).—A caste of Kanbis, mainly found in the Kadi District.



ANJANA KANBI.

They are more like Rajputs than Kanbis. Like Rajputs some of their names end in *sing* as Dansing, Harising, &c. There are among them 23 clans, who eat together and intermarry. Some of these clan names are Rathod, Solanki, Chohan and Parmar. Unlike other Kanbis, Anjanas eat flesh of sheep and goats and of the wild boar and hare. They eat opium and drink liquor. Most of the males wear flowing whiskers divided by a narrow parting down the chin. Anjanas are conjectured to be originally of the same stock as the Animistic Chodhras of the Navsari District. Some members of this tribe were employed as carriers by the Rajput Kings of North Gujarat, and the Anjanas are supposed to be their descendants. Even now they style themselves as Chodhra. They celebrate the birth of a child just as the Animistic Chodhras do. They give to female mourners cooked wheat or *juwar*, just as the Animistic Chodhras give *val* or *mag*. By occupation they are cultivators. Their women help them in the field work. In religion they are Ramanuji,

Shaiva and Swaminarayan. Their priests are Audich, Mewada, Modh and Visnagara Nagar Brahmans. Girls are married before 11 years old. Widow marriage and divorce are allowed. They have their headman, who in consultation with a few respectable castemen, settles divorce cases and caste disputes.



Arab (316).—Immigrants from Arabia, mostly found in Baroda, where they were formerly employed as mercenaries, but now serve as peons, guards, &c. Newcomers are called *wilatis* and country-borns *muwallads*. Their home language is Hindustani, guttural in tone and with some letters oddly changed. The chief peculiarities are *sh* instead of *s*; the guttural *ain* for the Hindustani *a*; *b* for *p* and *g* instead of the Arabic *k* or *qu*. The rich among them keep to the original Arab dress. But poor Arabs dress like ordinary Gujarat Musalmans, with the exception that the dirk, *jamaia*, is stuck in a cloth wound round the waist and the trousers are shorter. They have a great zeal for their faith and are careful in discharging their religious duties. As a rule, no initiation, *bismillah* ceremony, is performed, and marriage is generally in the *nika* form. In obedience to the order of the Prophet, a death is followed by no signs of mourning. They marry freely with other Sunni Musalmans and have no special social or religious organization.

ATIT.—Same as Gosain.

Audich (40,679).—A Brahman caste so called, because they entered Gujarat from the North (*Udicha*). According to their caste tradition, they were invited to Gujarat by King Mulraj (A. D. 961-996) from the north, to help him in holding a sacrifice. When the sacrifice was over, the King offered them money and grants of land to induce them to stay in his country. About a thousand (*sahasra*), who readily agreed, came to be known as *Audich Sahasra* (36,754), while the rest, who formed a *tol*i (band) and refused till they were persuaded by further grants, came to be known as *Audich Tolakia* (3,925). The *Sahasras* are superior in social rank to the *Tolakias*. The *Sahasras* are again divided into *Sihoras* and *Sidhpurias* from the towns of Sihor in the Bhavnagar State and Sidhpur in the Baroda State, which are said to have been bestowed on their ancestors.

Audich Brahmans live on alms; a few are cultivators, the rest are cooks or family or village priests. Those of them who are priests of Darjis (tailors), Gandhraps (musicians), Hajams (barbers), Kolis and Mochis (shoemakers) are looked upon as degraded. Excommunications for serving low caste people have given rise to several sub-divisions, such as Darjigor, who serve tailors, Hajamgor, who serve barbers, Gandhrapgor, who serve Gandhraps or musicians, Koligor, who serve Kolis, Mochigor, who serve shoemakers, etc. Those Audichas who have settled in Vagad are held degraded and are treated as outcastes, because they smoke the *huka*, allow widow marriage and carry cooked food to the fields. They are, however, allowed to give their daughters in marriage to Audichas of Halawad in Kathiawad, whose daughters marry Dhangadra Audichas, and the daughters of Dhangadra Audichas are married to Viramgam, Ahmedabad and Sidhpur Audichas, who hold the highest social rank in the caste. The Sidhpuria Audichas are regarded as superior to other Audichas, and it is considered honourable to give a daughter in marriage to a Sidhpuria Audich. It is this competition for bridegrooms from Sidhpur, which has given rise to polygamy in the caste. Rodhval, Napal, Borsada and Harsola Brahman castes have emanated from the Audich Brahmans, owing to some members of them emigrating from their home to other places; and Koligor, Rajgor, Kayatia, Kriyagor, Vyas and Targala castes have emanated from the same original caste owing to their taking to degrading occupations.



AVARTIA—A section of Kathis.

Babar (479).—Also called Babaria. They have their settlement in Babariavad in Kathiawad. In spite of their small number, the Babaria clan has no less than 72 divisions, of which the three principal are Kotila, Dhankda and Varu. They marry their daughters to Kathis and take in marriage the daughters of Ahirs. They are not restricted to the number of wives, marrying as many as they are able to maintain.

BADVA—A name given to Bhil *bhaguts* or exorcists.

Bahrot or **Bhat** (14,656).—Bards and heralds; they are found in large numbers in the Kadi and Baroda Districts and in small numbers in the Amreli and Navsari Districts. Local inquiries seem to show that Gujarat Bhats were originally Brahmans from Allahabad and Marwar, who settled in Kadi and its neighbourhood. That some at least came from North India appears from the existence of Kanojia Bhats, both in Kathiawad and Cutch. There are eleven Bhat settlements in North Gujarat. Of these four are in British Ahmedabad District, five in Baroda-Kadi District, two in Kaira and one in Cambay. Traces of their Brahman origin survive in their wearing the Brahmanic thread and in their having such clans or *shakhas* as *Harmani*, *Kashiani* and *Parvatani*. Like Brahmans, Bhats of the same *shâkhâ* do not intermarry. In Central Gujarat Brahman (Brahma) Bhats are found in large numbers. In North Gujarat and Kathiawad, besides Brahma Bhat (13,345), there are six subcastes, *viz.*, Dashnami (161), Kankali (232), Kanojia (6), Nagari (9), Pakhia (2) and Vahivancha (513). Though the members of these sub-divisions neither interdine nor intermarry, all eat food cooked by Vanias and Kanbis. Brahma Bhats hold a higher place than any of the six divisions. Their marriage ceremonies do not differ from those of Kanbis. A man may divorce his wife, but the wife is not allowed to divorce her husband. Some sub-castes allow widow remarriage, but Brahma Bhats and those among others, who are considered *kulins* or of good family forbid it. A *kulia* eats with an *akulia*, but does not give him his daughter in marriage. Female infanticide was formerly practised among the *kulias*. Gujarat Bhats are vegetarians living on food-grains.

The honorific title of Rao or Gadhvi is applied to all Bahrots. Their main occupation is repeating verses of their own composition or selections from Hindu legends. They chant verses in a style peculiar to themselves and not unpleasant to a stranger, as the modulation of the voice and an energetic graceful action give effect to the poetry which is either to praise some renowned warrior, commemorate a victory, record a tragic event or panegyrisa a present object. The chief patrons of the Bhats are Rajputs, but Kanbis, Kolis and Luhanas also have their Bhats, who visit their patrons' house. The Bhat is the geneologist, bard and historian of his patron's family. His *vahi* or book is a record of authority by which questions of consanguinity are determined when a marriage or right to ancestral property is in dispute. An interesting feature in the history of the Bhats was their use as securities. They became guarantees for treaties between rival princes and for the performance of bonds by individuals. No security was deemed so binding or sacred as that of a Bhat; for the reason that on failure he had at his command means of extorting compliance with his demands which were seldom used in vain. These were the rites of *traga* and *dharna*. Traga consisted in shedding his own blood or the



blood of some member of his family and in calling down the vengeance of heaven upon the offender, whose obstinacy necessitated the sacrifice. Dharna consisted in placing round the dwelling of the recusant a cordon of bards, who fasted and compelled the inhabitants of the house to fast until their demands were complied with. For these services, the Bhats received an annual stipend from the district, village or individual they guaranteed. Under the establishment of British supremacy in Gujarat, these rites became impossible and the custom of employing Bhats as securities fell into disuse. Many Bhats have abandoned their hereditary calling and become husbandmen. Some are well-to-do bankers, money-lenders and traders. Some are grocers and village shop-keepers and some are day-labourers, domestic servants and messengers. A few live by begging. While moving from house to house, the Nagari Bhats beat a *tokri* or drum, the Kankali carry a trident and the Palimanga, a knife.

In religion, Bhats are Ramanuji, Shaiva and Vaishnava and worshippers of Amba, Bahucharaji and Kalika. Their priests are Audich, Modh or Shrimali Brahmans.

Bhats have no hereditary headman. Social disputes are settled by a few respectable castemen.

Baj (201).—A caste of Vantias, formed by some members of the lad Vania caste, who were excommunicated for some fault. Baj appears to be a corruption of *bahya*.

Bajania (2,532).—A wandering and labouring caste. They are rope-dancers and derive their name from *bajavaru*, to play upon a drum. They are also called *Dholis* or drummers. They are divided into Parmars and Naghors who eat, drink and smoke together and intermarry, the members of each branch being forbidden to marry among themselves. They eat flesh of all kinds except that of the pig and the cow and drink liquor. They eat food cooked by almost all classes, including Musalmans, but will not touch food prepared by Dheds, Chamadias and other depressed classes. They also refuse meat prepared by Darjis (tailors), because at their weddings, Darjis offer their god the image of a cow made of *gol* or mollasses. They hold one Sambhai Naik in special veneration as he is said to have lost his life in performing a wonderful athletic feat. They call no Brahman to officiate at any of their ceremonies. The uncle of the bride or an elder member of her family presides on the day of marriage. The bridegroom's father pays twelve rupees to the bride's father, of which four are spent in purchasing clothes for the bride. They bury their dead. No ceremonies are performed at a woman's first pregnancy. The widow marries the younger brother of the deceased husband, and divorce is allowed. Caste disputes are settled by five leading men.

Baloch (951).—Descendants of Baluchi immigrants. They are of many clans. But the clan distinction is of little consequence, as they intermarry and together form one sub-division of the Pathans. They speak Hindustani much mixed up with Gujarati, and both men and women dress like ordinary Musalmans. Their wives are generally natives of Gujarat, sometimes Jhala or Jadeja Rajputs from Kathiawad or Vagad.

BANDA (6).—A sub-caste of Kumbhar.

Bandhara (30).—Silk folders. Originally a sub-division of Bhavsars; now a separate caste on account of its having taken to a superior occupation.



They have a special way of washing, cleaning and glazing silk clothes, so as not to spoil the texture or softness.

***Bandhara** (16).—Silk-folders. They are descendants of converts to Islam from the Hindu caste of the same name. Their home speech is Urdu. Women wear Hindu dress and males dress like ordinary Musalmans. They are Sunni in faith. They marry only among themselves and have a caste government by elders but no headman.

BARAD.—A term applied to those members of a caste who marry girls from an inferior class, and are therefore outcasted, *e.g.*, Barad Nagar, Barad Kanbi, etc.

- **Barad Kanbi** (1,306).—A section of those Kanbis who not finding brides in their own caste took girls from inferior castes, such as Koli, Mali, &c., and being therefore excommunicated, formed a new caste.

Bardai (78).—A Brahman caste found in Kathiawad, so called from their being the residents of Barda, a tract of country belonging to the Porbandar State in Kathiawad.

Baria (66,255).—A caste of Kolis. They are found chiefly in the Baroda District. Their own account makes Baria in Rewakantha, their original home from which, towards the close of the 15th century they were expelled by the Chohan Rajputs, who in turn had been driven out of Champaner by the Mahomedans under Mahmud Begada (A. D. 1484).



BARIA KOLI.



Bava (9,718).—Religious mendicants, also called Veragi or Sadhu. They are generally celibates.

Bavcha (1,371).—An early tribe, mostly found in the Songhad Taluka of the Navsari District. They accompanied the Gaekwads as grooms, and have settled in Baroda, Patan and other places. Their women still dress like the women of the early tribes. They are occupied as grooms, grass-sellers, bricklayers and day-labourers.

Behlim (492).—They are converted Rajputs of the Behlim tribe and are chiefly found in the Kadi District. They intermarry with other Musalmans.

Bhaddhunja (319).—Grain parchers. Literally parchers at the *bhad* or fireplace. They are immigrants from Northern India.



BHADBHUNJA (*Grain-parcher*).

***Bhaddhunja** (8).—Musalman-grain parchers. They are also immigrants from Upper India. They marry among themselves and also with the local Musalmans.

Bhadela (1,109).—A name given to Musalman sailors known as lascars, found in Amreli District.

Bhallia (3,298).—A caste of Kolis. They are immigrants from Bhâl near Dholka, and are found chiefly in the Petlad and Savli Talukas of the Baroda State.

Bhand (H. 5, M. 128).—Jesters. They derive their name from the Sanskrit word *bhand*, a jest. The majority of Bhands are Mahomedans and



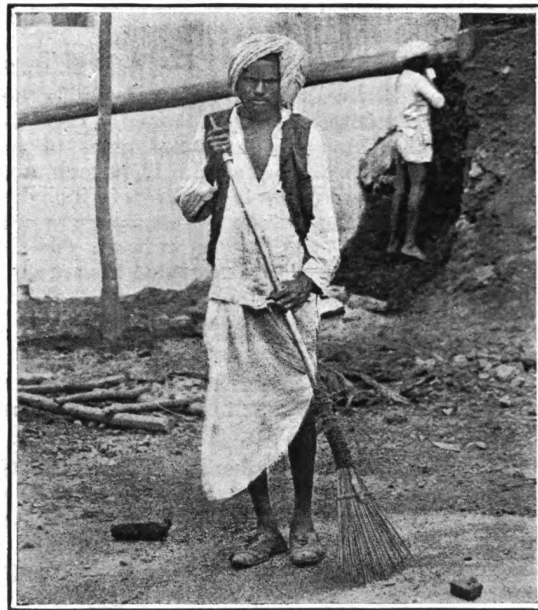
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only a few are Hindus. Their main occupation is dancing, acting and singing. They resemble Bhavaiyas in all their social customs.

Bhandari (205).—An immigrant caste from the Konkan. Their main occupation is toddy drawing in the Navsari District.

Bhangi or **Bhangia** (H. 26,397; M. 9).—Scavengers. They are so-called because they split bamboos for making them into baskets. They are also called Olgana from their living on scrapemeat. They are said to be the descendants of a Brahman sage who carried away and buried a dog that died in a Brahman assembly. They have for their surnames such names as Chohan, Chudasama, Dafada, Jethva, Makvana, Solanki, Vaghela, Vadher and Vadhiya, which point to a Rajput origin. They have also Dhevda, Maru, Purbiya and such other names as surnames which suggest a mixture of castes. They are scavengers and night-soil carriers and are viewed with



BHANGI (*Sweeper*).

kindlier feelings than Dheds. The cloth that covers the dead and the pot in which fire is carried before the corpse are given to the Bhangis. Presents of grain, clothes and money are made to Bhangis on an eclipse day, as Rahu the "tormentor and eclipser" of the Sun and Moon, is a Bhangia and by pleasing them, he is pacified. Like Dheds, Bhangis are religious and honour all Brahman divinities. As they are not allowed to



enter Hindu temples, they bow to the idol from a distance. They are worshippers of Hanuman, Meldi, Sikotri and the basil plant. Many Bhangis are followers of the sects of Kabir, Ramanand and Nanak. Polygamy, divorce and widow re-marriage are allowed. A younger brother generally marries the widow of his elder brother. Priests of their own castes or Garodas (Dhed Brahmans) officiate at all their ceremonies. They eat flesh of every kind except in Surat, where the flesh of animals which die a natural death is not taken. They eat food cooked by Musalmans. Caste disputes are settled by the headman of the caste either alone or with the help of some elders. Breaches of caste rules are punished by forbidding the offenders the use of water or fire, and they are re-admitted into the caste on paying a fine.

Bhansali (10).—A caste found in Kathiawad. They are husbandmen, shopkeepers and traders. Their family goddess is Hingulaj in Sindh. Their family priests are Saraswat Brahmans who eat with them. Widows are allowed to marry. Animal food is allowed, but those following the Vaishnav sect are strict vegetarians.

BHARDA.—A contemptuous term used for the caste of Tapodhan Brahmans.

Bhargava (352).—A Brahman caste, found mostly in the Kamrej Taluka of the Navsari District. They take their name from the great Rishi Bhrigu, the founder of Broach, where also there are many Brahmans of this name. They are said at one time to have been very powerful in Broach, and a trace of their influence remains in the practice of all castes in Broach, including the Parsis in paying a fixed sum to the Bhargava community on marriage occasions. In addition to the ordinary Brahmanic distinctions between *bhikshuk* (priests) and *gruhastha* (the lay), Bhargavas are divided into *Visa* and *Dasa*. Between these divisions, intermarriage is forbidden. Many of the Kamrej Bhargavas are peasants and labourers and are therefore looked upon by the Broach Bhargavas as their inferiors in social rank.

Bharthari (265).—A class of itinerant beggars, who dress as Gosain or Ravalia and move about playing on their fiddle and singing moral odes from Bhartruhari.

Bharvad (8,489).—A caste of shepherds. They claim Gokul Brindavan as their original home and to be of the same Meher caste to which Krishna's foster-father Nand Meher belonged. From Gokul, they are said to have moved to Meywar, and from Meywar to have spread into Gujarat, Kathiawad and Cutch. They are closely related to Rabaris with whom they eat but do not intermarry.

They live on milk and bread, but can also eat the flesh of sheep and goats. They sell goat and ewes' milk and weave and sell woollen blankets. Except a few who are Ramanandi, Bharvads are followers of *Mata*. Like Kadwa Kanbis, Bharvads in Kathiawad and North Gujarat celebrate their marriages only once in twelve, fifteen or twenty-five years, on a day in the month of *Vaishakh*, and all the Bharvads of the neighbourhood hold their marriages in the same place. The richest Bharvad among those who wish to get their daughters married, buys the ground where the marriages are to be celebrated. This is necessary because the ground cannot be used a second time for the same purpose. It is



kept as pasture and an ornamental wooden post, called the marriage pillar, is set up on it and preserved to show that the ground has been used for marriages. Among the Bhavads of Central and South Gujarat, marriages are performed with little or no ceremony. A Brahman or a Darji, or in their absence, one of the members of the bride's family officiates at the marriage. Polygamy and widow marriage are allowed. A younger brother of the deceased husband has the first claim on his widow. Divorce is allowed. In some places the mother is not held impure after child-birth and does her household work from the day of delivery; in other places, she remains impure for fifteen days. Bhavads burn the dead. *Shradha* ceremony is performed with the help of a Kayatia Brahman. Caste people are feasted on the 12th day. Caste disputes are settled at a meeting of the adult castemen. Elopement is punished with excommunication and other breaches of caste rules by fine.

***Bhat** (88).—Converts to Islam from the Bahrot caste.

BHATHELA.—A contemptuous term for an Anavala Brahman.

Bhathiara (164).—An occupational term used as a caste name by Musalman bakers.

Bhatia (561).—Found all over the State. More than half their number is in the Kadi and Amreli Districts, and the rest are distributed in the other districts. They were originally Bhati Rajputs of the Yadava stock, who under the name of Bhati are the ruling tribe of Jesalmir in North Rajputana, and who as Musalman Bhatias are found in large numbers in Lahore and Multan divisions of the Punjab, and to a small extent in the North-Western Provinces. It was probably by the later Musalman invaders that the Bhatias were driven south into Sindh, where they still continue to eat fish and drink spirits. From Sindh they settled in Cutch and Kathiawad and gradually spread over the whole of Gujarat and especially established themselves in Bombay. Gujarat Bhatias are Vaishnavas, and after their conversion to Vaishnavism have become strict vegetarians. They neither eat nor marry with Sindh Bhatias. They have two main divisions, Halai from Halar in Kathiawad and Katchhi from Cutch, who eat together and intermarry. Over and above their two main divisions into Halai and Katchhi, there is a third division called Gujarati Bhatias, who are to be found in Baroda, Surat and other places. Halai and Katchhi Bhatias speak the Kachhi dialect; Gujarati Bhatias speak only the Gujarati and know nothing of Kachhi. Like Vantias, they are also divided into *Visa* and *Dasa*. The Visa, while taking Dasa girls, rarely give them their daughters in marriage. Besides *gotras* or family stocks, the Bhatias have eighty-four *nukhs* which correspond to clan titles. Marriage in the same *gotra* and *nukh* is forbidden. The excessive want of girls in this caste led some of them during this decade to find out a new field at Hardwar for getting wives. Those who married Hardwar Bhatia girls are not held in much respect by their fellow castemen. Bhatias, as a class, are prosperous and well-to-do. This is due to the broad views of the caste in allowing them to undertake distant sea voyages. In religion they are Vaishnava of the Vallabhachari sect and hold in great reverence the Vaishnava Maharajas called Gosaiji. Some were once so devout in their reverence to their spiritual teachers as to allow them the *jus primus noctis*. After their return from a pilgrimage some of the religiously-



mindful become *marjadi*, that is, over-scrupulous in the observance of ceremonial purity and do not eat food cooked by any one except a *marjadi*.

Girls are married between nine and twelve. The supply of marriageable girls being short of demand, the bridegroom has to pay from 4 to 5 thousand rupees as purchase money and many have to remain unmarried. Widows are not allowed to marry and divorce is not granted. Polygamy is allowed when the first wife is barren. Disparity between the ages of husband and wife is common. There is no headman in the caste. Caste disputes are settled by a few respectable men with the consent of the majority of the caste people. Breaches of caste rules are punished with fine and in grave cases with excommunication. The fines are credited to the caste fund. The caste also levies fixed contributions on the occasions of birth, marriage and death. The accumulated fund is used in making or repairing caste vessels, in making donations to the spiritual heads and in other charitable works.

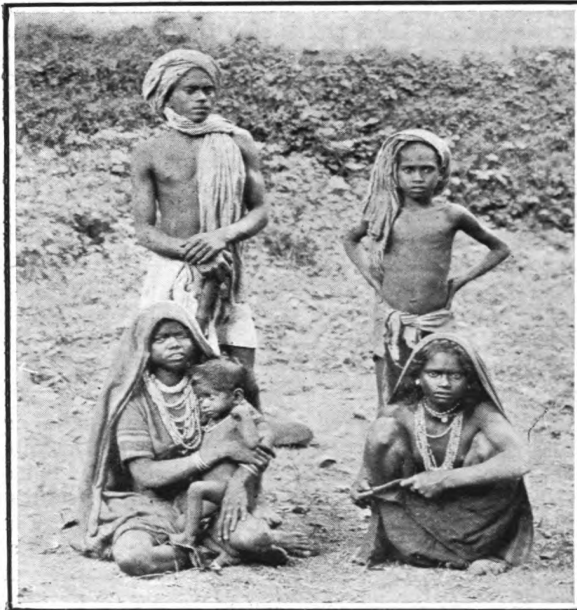
BHAT NAGAR (10).—A sub-caste of Kayastha.

BHAVAIYA.—Same as Targala.

Bhavsar (5,689).—A caste of calico printers. Bhavsars are found chiefly in cities and large towns. According to their story they were originally Kshatriyas, who during Parshuram's persecution hid themselves in a Mata's temple and for this act of *bhav* or confidence in the goddess, came to be known as Bhavsar. They have such tribal surnames as Bhatte, Chohan, Gohel, Parmar and Rathod, which support their claim of Rajput descent. The original home of their ancestors was Brij Mathura in North India from which they moved to Marwar and thence to Champaner and the country bordering the Mahi and the Narbada. From Central Gujarat some went to Kathiawad and Cutch in the north and some to Surat in the south. Ahmedabadi, Harsolia, Jamnagri, Mesania, Modaria, Prantia, Visnagara and other local surnames bear witness to their early settlements. Their family goddesses are Ambaji and Hingalaj. Besides being divided into Meshri and Jain Bhavsars, who eat together but do not intermarry, Bhavsars have three sub-divisions—Rewakanthia (319), living on the banks of the Mahi and the Narbada. Ramdeshis (383), living in Pali and Pratapgad, and Talabda (2,849) living in North Gujarat. The members of these three divisions neither eat together nor intermarry. But Ramdeshis and Rewakanthias eat food cooked by Talabdas. Of the three sub-divisions, the Talabdas alone live on vegetable diet; Ramdeshis and Rewakanthias, except those who are Jains, have no scruple in eating animal food in South Gujarat. Many Bhavsars have given up calico printing and have become confectioners, tailors, washermen and sellers of cloth and pretty brass-ware. By religion some are Jain and the rest belong to the Kabirpanthi, Radhavallabhi, Ramanandi, Santrampanthi, Swaminarayan and Vallabhachari sects. In their marriage rites they do not differ from Vanias and Shravaks. Girls are married before they are eleven and boys at any time after ten. Marriage is not allowed between people of the same surname. Divorce is allowed and a widow sometimes remarries the younger brother of her deceased husband. They burn their dead, the Jain Bhavsars with the full Shravak Vania rituals, and the Meshri Bhavsars with Meshri Vania rites. Each community has its headman who settles caste disputes at a meeting of all the members of the caste.



Bhil (41,836).—An aboriginal tribe, generally very dark in colour and very wild in appearance.



The men are muscular, well-built and of a medium height. The women are well-made, but have coarse irregular features. Among the men, the hair of the head is, as a rule, worn long. The women fasten their hair in braids or plaits brought low down near each temple. Formerly they used to live in huts in their own fields. But now-a-days they live in groups of houses on the village site.

The Bhil's usual dress is a cloth wound round the loin and a long strip twisted round the head. The women commonly dress in a large *ghagra* (petticoat), a bodice, and a *sari* wrapped

BHIL.

round the body and brought over the head. They tattoo their faces and pierce their ears and noses for wearing ornaments. Bracelets of tin or brass cover the arm from the wrist to the elbow. Glass and lac bangles are also worn.

Bhils eat all animals except the ass, horse, camel, rat, snake and monkey. Formerly they were always changing their houses and lands, but now most of them have settled in villages and till regularly, though roughly, the same fields. Fifty years ago there were almost daily complaints of their daring robberies. And though they are even now considered a criminal class, most of them are gradually becoming quiet and law-abiding cultivators. Though not considered one of the classes whose touch defiles, Bhils hold a very low place in the social scale and no high caste Hindu will take water from their hands.

They worship *Mata* or *Devi*, reverence the moon and believe in witches. Their chief objects of worship are spirits and ghosts. To these they offer clay horses, jars and beehive-shaped vessels.

As a rule, marriage seldom takes place before a boy is twenty and a girl fifteen. A man may marry a second or third wife in the life-time of the first. A woman marries again not only when her husband dies, but even when she gets tired of him. Her new husband pays her old husband his marriage expenses. The children, if any, stay with their father.



The dead are burnt. As soon as the deceased's family can raise enough money, the anniversary day is held, when much liquor is drunk. If the deceased was a man of importance, a year or two after his death his relations go to a stone mason and make him cut on a stone slab the figure of a man on horse-back with a spear in his hand. The stone is washed and taken to the village *devasthan* or spirit-yard. There, a goat is killed, its blood sprinkled on the stone and its flesh cooked and eaten with as much liquor as the party can afford.

Among the Bhils, there are many tribes or clans. Some of them claim a Rajput descent and bear such names as Makvana, Rathod and Parmar. Each clan has its own *todvadi* or headman. Disputes are settled by *panchayats*. They generally relate to caste marriage rules. The offender is generally punished with a fine or put out of caste. When one is put out of caste, the other Bhils do not eat, drink or smoke with him. If he begs for pardon, the leading Bhils of the village call two or three men of a class called Vasāvā and cause him to give them a present of from 5 to 10 rupees. If the Vasāvās allow him to drink or smoke with him, the offender is taken back into the caste.

Bhisti (143).—Muselman water-carriers.

Bhoi (4,079).—Water-carriers and palanquin-bearers. They make nets and practise fishing also. According to them they are Rajputs from Lucknow. They have nine sub-divisions—Bakoria, Bathava, Gadhedia, Gudia, Kahar, Machhi or Dhimar, Mali, Meta and Purbia. Of these, Mali and Bakoria eat together and intermarry; Mali, Gudia and Kahar eat with one another but do not intermarry; the rest neither eat together nor intermarry. They are strongly built and dark like Kolis. Except the Purbia, whose home speech is Hindustani, they speak Gujarati. Palanquins are now used only on marriage occasions and in carrying about high caste *parda* ladies or idols. Bhois now also till lands, tend sheep or goats, grow water chestnuts, or work as field labourers. They employ Audich or Modh Brahmans as their priests. Widows are allowed to marry and divorce is easy. They worship *Mehaldi Mata*; but some of them are Bijmargi, Ramanandi, Shaiva or Vallabhachari.

***Bhoi** (86).—Converts to Islam from Hindu class of the same name.

Bhojak (373).—Said to have originated from Shrimali Brahmans who having adopted the Jain faith for a living and dined with Oswal Vaniyas were called *bhojak* or eaters and formed a separate caste. In Visnagar and Mehsana in the Kadi District, they interdine and intermarry with Targalas, but in Patan, though there is interdining, there is no intermarriage between the two.

Borsada (362).—A Brahman caste which takes its name from the town of Borsad in the British Kaira District. A tradition about the origin of the Borsada and Napal Brahmans runs as follows :—

In old times, there ruled in Gujarat a king who offered to give handsome presents to those learned Brahmans who would settle in his territories with their wives. Two Audich Brahman youths, hearing of this, set out for the capital of the king; but being unaccompanied by their wives, they took with them two girls of other castes and passed them off as their wives. The king bestowed upon one the village of Napa and upon the other that of Borsad as gifts. Then they thought of giving up the girls; but being in their turn threatened by



them, with exposure, they continued them as their wives and settled in the said villages. They and their descendants have thenceforward been known as Napal and Borsada Brahman.

Borsadas are found chiefly in the Baroda District. Their calling as husbandmen and their position as village headmen mark them as one of the early Brahman colony.

BRAHMABHAT (13,345).—A sub-caste of Bahrot.

Brahma-Kshatri (865).—They are so-called from their being the descendants of Kshatriya women who, at the time of Parshuram's massacre, were saved by passing as Brahman women. Besides the main body of Brahma-Kshatri, there are two minor divisions, *Dasa* and *Pancha*, said to be the offspring of a Brahma-Kshatri and a woman of another caste. The members of these divisions neither dine together nor intermarry.

Brahma-Kshatri are said to be of the same stock as the Kshatri of the Punjab and to have migrated from the Punjab and settled first at Champaner and then moved to Ahmedabad and other places. Their priests or *purohīts* are Saraswat Brahman, who are considered degraded for eating with them. They speak Gujarati with a few Hindustani words as *roti* for bread, *chacha* for uncle, *bua* for *phoi*, father's sister, *barat* for marriage procession, *nana* for mother's father, &c.

Each household has its *kuldevi* who is held in high respect. They keep the rules laid down for Brahman, such as wearing silk robe at dinner time, etc. The family goddess is worshipped on the hair-cutting, pregnancy and marriage ceremonies. On these occasions, the priest slits the right ear of a black male kid and touches with its blood the forehead of the child, its parents and other members of the family. Their marriage customs differ in some particulars from those of other high caste Hindus. The bride is dressed in loose Musalman-like trousers and is seated in a closed palanquin or *valai* set near the house. The bridegroom walks seven times round the palanquin, the bride's brother at each turn giving him a cut with a *karena*, (oleander) twig. Pregnancy ceremony lasts for eight days instead of for one or two as among other castes. They have no headman.

Burud (150).—Deccani bamboo splitters.

CHAMADIA.—Same as Khalpa.

CHAMAR.—Same as Khalpa or Chamadia.

CHANDRASENIYA KAYASTHA (3,013).—A sub-caste of Prabhus.

Charan (1,959).—Found in Baroda, Kadi and Amreli Districts. According to a bardic account, Charans are the descendants of a son born to an unmarried girl of the Dhadhi clan of the Rajputs. To hide her shame, the girl threw the boy as soon as he was born behind a *gadhi* (fortress). The boy was saved and called Gadhvi, by which name Charans are still known in Gujarat. Gujarat Charans include four distinct sections :—Gujjar (876), Kachhela or Kachh Charan, also called Parajia or outsiders (57), Maru or Marwar Charan (678), and Tumer (313), probably from Sindh. The Kachhelas are the largest division of Gujarat Charans. Besides Cutch, they are found all over Kathiawad and form the bulk of the Charan population, both in North and Central Gujarat. Kachhela Charans are closely allied to the Kathis and the Abirs, who are their great patrons.



Charans follow various callings ; some are bards keeping genealogies of Kathis and Rajputs and reciting their praises and the exploits of their forefathers ; some hold grants of lands, some are cultivators, some are traders and some are beggars receiving presents at feasts and marriages. Most of them, especially of the Kachhela division, are graziers, cattle-sellers and pack carriers. Formerly like Bhats, they used to stand security and enforce the obligations for which they had guaranteed by practising *traga*, which generally did not go further than a cut on the arm with the *kutar*.

Unlike Bhats, Charans do not put on the sacred thread. Most of them are Shaiva and are devotees of the consort of Shiva under many names, such as Amba, Bhavani, Parvati, etc. Girls are married between ten and twenty. Their marriage customs do not differ from those of Kanbis. Widow remarriage is allowed.

Chhipa (502).—Calenderers and printers. Originally a sub-division of Bhavsar, they have now grown into a separate caste. Unlike Bhavsars, they eat fish and drink liquor. They polish and dress by beating with heavy wooden mallets, black cloth for export to Africa and other places. On account of the decline in the demand for this cloth, many Chhipas have given up their former occupation, and now earn a living as labourers and bricklayers. They allow widow marriage and have a caste *panchayat* for settling social disputes.

* **Chhipa** (308).—Musalman calico printers. They are Hindu converts who follow their old occupation. They are Sunni in religion. In all their settlements, they have a well-managed union or *jamat* with a headman chosen by the members.

CHITPAVAN.—Same as Koknastha. Immigrants from the Deccan.

Chodhra (31,366).—A tribe found chiefly in the Rani Mahals of the Navsari District. It has several divisions of which only two,—Chokapuri (8,572) and Valvada (3,137)—have been recorded. Of these, the highest in social rank are the Chokapuris, who are also called Pavagadia. They claim partly to be of Rajput descent and to have lived as carriers in the Rajput kingdoms of North Gujarat and fled south on their overthrow by the Musalmans. This appears very probable, as the Anjana Kanbis of Kheralu are very similar to them in their appearance, manners and customs and may be the descendants of those of them who remained in North Gujarat. The men are stronger and fairer and the women are better looking than those of the other early tribes. The men dress in a turban, coat and waist cloth. The women keep their hair very tidy and wear a coloured cloth over the head, a bodice and a cloth round the waist. The men's ornaments are silver, brass and tin ear and finger rings, and if well-to-do, bands of silver at the elbow and wrist. Women wear round the neck coils of white glass beads and, if well-to-do, a silver necklace, brass brooch on the arm and tin brass anklets. Except the cow, buffalo, horse, donkey, jackal, rat, snake, dog and cat, they eat most animals. Their chief worship is paid to the spirits of their forefathers. They set apart near each village a plot of ground as the *devasthan* or spirit-yard. They honour Rama, but the objects of their special worship are *palio* and *simadio devs* (boundary-gods and village guardians). They pay no special respect to Brahmans and never make use of their services. On the 6th day after a birth, they worship the goddess *chhatthi*, feasting their friends on liquor and



cal. A boy is considered fit to marry after 18, and a girl after 16. A man anxious to marry his son, goes to the girl's house, and if the father is willing, entertains her parents and relations with liquor. One or two days before marriage, the bride and bridegroom are rubbed with yellow powder. On the marriage day, the bridegroom goes to the girl's house, and after the boy's father has paid the girl's father Rs. 32½ as dowry, and presented the bride with a *sala*, a bodice and a silver necklace worth about Rs. 13, the bride and the bridegroom are seated in the marriage-booth. Their skirts are tied by the women of the house and together they walk four times round the pole of the booth. Dancing, in which the bride and the bridegroom join, and a feast of rice and pulse complete the ceremony. When the bride leaves her father's house, the father, according to his means, gives a few buffaloes or a little money as present. The practice of winning a bride by taking service with her father, *khandhadio*, is common among the Chodhras. Their dead are burned. Before lighting the funeral pyre, Chodhras place cooked rice and pulse in the corpse's mouth and consider it lucky, if a crow comes and takes it away. On the fourth day, after a death, a spirit medium (*bahadar havria*), accompanied by the friends of the deceased, takes a stone and groaning and shaking, as if possessed, sets it in the spirit yard. He kills a fowl, letting some of the blood fall on the stone. Next, he adds butter, grain and liquor and making the stone red, consecrates it to the spirit of the deceased. Near the stone, the friends place a small clay cow or she-buffalo for a woman or a horse for a man. Three times a year on *Akhatrij*, *Dicaso* and *Divali*, Chodhras in a body visit these shrines. They offer fowls, goats and sheep, drink freely and men and women dance together and close the feast. The Chodhras have no headman, and there is an entire want of caste organization in them.

Chovisa (793).—Literally “of the twenty-four”; a Brahman caste mostly found in the Baroda City and in every taluka of the Baroda District. Their great number is in Sinore. They are supposed to be originally Nandoras. The story goes that a Nandora Brahman confined a newly-married Nandora Vania pair in the temple of *Nanda Ananda Mata* for the sake of exacting from them the customary fee of Rs. 125; that while so confined, the bridegroom was bitten by a snake and died, whereupon the bride became *sati* and cursed the Nandora Brahmins; and that upon this, 24 of them gave up the priesthood of Nandora Vantias and avoided the curse. They and their descendants were thenceforth called Chovisa. They are divided into two sections called *Mota* or large (452) and *Nana* or small (228). The sub-castes were formed owing to a small section having separated itself from the main body on account of differences in caste government. They interdine but do not intermarry.

Chunvalia (7,707).—A caste of Kolis. They take their name from Chunval, a tract of country near Kadi, so called from its originally containing *chunvalis* or 44 villages. They are mostly found in the Kadi District. Fifty years ago, they were the terror of North Gujarat. Led by their chiefs or *Thakardas* of partly Rajput descent, they lived in villages protected by impassable thorn fences and levied contributions from the districts round, planning, if refused, regular night attacks and dividing the booty according to recognised rules, under which live-stock and coin belonged to the chief, and cloth, grain and such articles belonged to the captors. There are still among



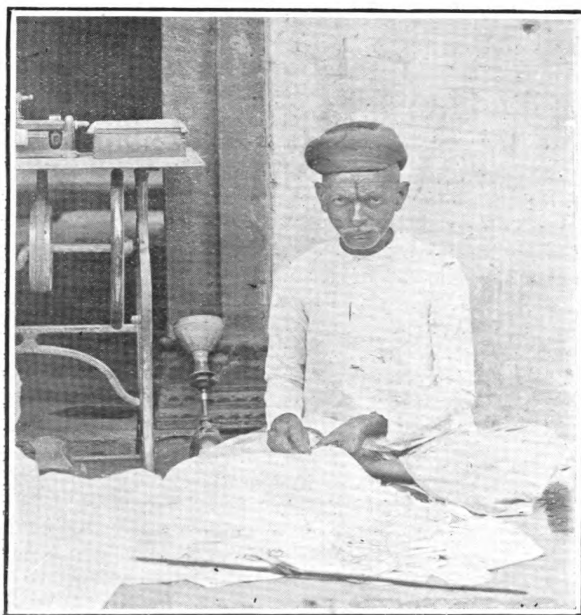
them men of criminal habits, but as a class they have settled as cultivators and labourers. They have twenty-one principal sub-divisions : Abasania, Adhgama, Baroga, Basukia, Dabhi, Dhamodia, Dhandhukia Gohel, Jandaria, Jhenjuwadia, Kanaja, Lilapara, Makvana, Palegia, Parmar, Piplia, Babaria, Sadria, Solanki, Vadhlakhia and Vaghela. They intermarry among their own class alone, but not among members of the same sub-division.

Dabgar (549).—A caste of leather jar makers. They say that they were Vanias, who having taken to this work, were looked upon as degraded and therefore formed a separate caste. Even now, they are called *Adhiya Vania*. Properly speaking, they are a sub-caste of Mochis and are considered unclean on account of the raw leather used by them in the manufacture of leather jars.

Dadhich (36).—A Brahman caste. It is a small community and is found in the City of Baroda and the Baroda District. Dadhichs say that they belonged originally to the Audich Sahasra stock and got the present name by settling in the village of Dehvan near Vijapur, where there is an *ashram* or hermitage belonging to the Dadhich Rishi. Most of them are money-lenders and cultivators.

Dalvadi (1,052).—A caste of Kolis. They are generally brickmakers, and owing to their better calling, look upon themselves as of a higher social status than ordinary Kolis, with whom they neither eat nor intermarry.

Darji (13,277).—They are also called Merai or Sui, from *sui*, a needle,



DARJI (Tailor).

and live chiefly in towns and large villages. They are of twelve divisions, Dhandhaya (29), Doshi (114), Dungarpuri (101), Gujar (3,545), Maru (387), Ramdeshi (11), Champneri (1,695), Charotaria (1,657), Kathiawadi (46), Pepavanshi (4,916), Surati (448) and Vakalia (169), none of whom either eat together or intermarry. The Pepavanshi or Rajkali, who are found in the Kadi and Baroda Districts, seem to be of Rajput origin of which a trace remains in the surnames Chavda, Chohan, Gohel, Dabhi, Makvana, Parmar, Rathod, Solanki and Sonora.



BARODA STATE.

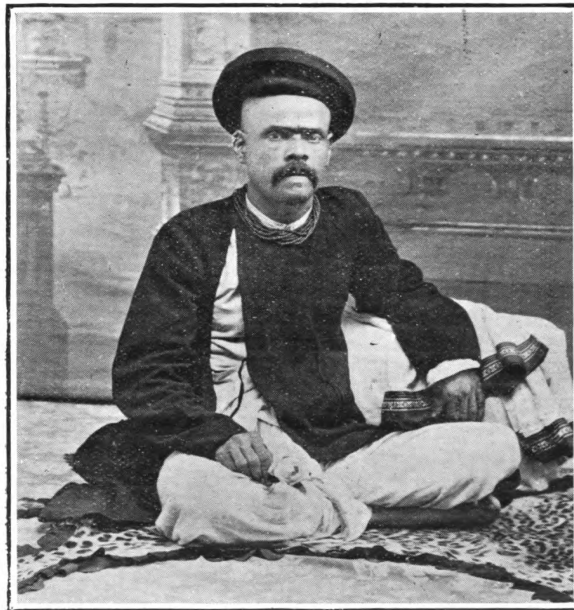
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The Ramdeshis, who are found in the Baroda District, were originally Marwadi Girasias. Darjis hold a middle position in society. In South Gujarat in the absence of Brahmans, a Darji officiates at Bharvad marriage. Besides tailoring, Darjis blow trumpets at marriage and other processions. Now-a-days they look upon this occupation as humiliating and in most places have resolved not to perform it. In religion they belong to the Madhvachari, Parnamipanthi, Radha-Vallabhi, Ramanandi, Swaminarayan and Vallabhachari sects. Their widows are allowed to remarry. Husband and wife are free to divorce each other in some places, and in others like Kadi, a husband can divorce his wife but a wife cannot divorce her husband. Caste disputes are settled by a few leading men at a caste meeting.

***Darji** (7).—Converts to Islam from the Darji caste.

DAUDI (7,008).—A section of trading Vohoras.

Deshastha (6,464).—Immigrant Maharashtra Brahmans from the Deccan, mainly for State service. It is said that a Maharashtra King who wanted to perform a sacrifice invited them to the Deccan from the North. After the ceremony was completed, he gave them rich gifts and settled them there. Hence they were known as Deshastha, *i. e.*, those settled in the country (*desh*).



DESHASTHA BRAHMAN.



Deshaval or Disaval (134).—A Brahman caste found chiefly in the Kadi and Baroda Districts. It derives its name from the town of Deesa near Palanpur. Disaval Brahmans are the priests of Disaval Vanias.

Deshaval or Disaval (6,145).—A Vania caste found mainly in the Kadi and Baroda Districts. Disavals are found in large numbers in Kalol, Kadi, Patan and Sidhpur Talukas. They take their name from Deesa, an ancient town near the military station of the same name. They are divided into Visa (1,956), Dasa (4,025) and Pancha (161). Dasas are further subdivided into Ahmedabadi, Surati and Ghoghari. Both Visa and Dasa eat together but do not intermarry. The Panchas form a separate community. Bride and bridegroom go round the *chori* eight times among the Deshavals instead of seven times as in other Vania castes. Their family priests are Deshaval Brahmans and they are followers of the Vallabhachari sect.

Devrukha (553).—A Brahman caste ; immigrants from the Deccan. About their origin the tradition is as under :—There lived a Chitpavan Brahman by name Vasudev Chitale. He thought of digging a well, as a charitable act, for the public on a high road. He prevailed upon the passers-by to assist him in his work. While the work was in progress, some Karhada Brahmans from Devrukha happened to come that way and were astonished to see a number of Brahmans engaged in digging earth. Thereupon they asked Chitale the reason of it ; he told them what he wanted and requested them also to lend a hand. But on their refusing to enter into such humble work, he cursed them saying that for all future time they would be known contemptuously as Devrukhas, and would suffer from poverty and meanness.

Dhadhi (468).—Same as Mir. They are musicians and beggars.

DHALGAR (5).—A section of the Mochi caste, so called from their occupation of making *dhals* or shields.

Dhangar (502).—A caste of Deccani shepherds found all over the State, but mainly in the Baroda District. They follow like the Bharvads and Ahirs of Gujarat, the occupation of cattle grazing.

Dhanka (18,667).—Literally one who taps the palm tree. It is a general term applied to all members of the forest tribe, but in the present census many have returned the term as their caste name.

DHEBRA.—Same as Dhimar.

Dhed (H. 99,798 ; M. 8).—Said to be the descendants of Kshatris who during Parshuram's persecution, passed themselves off as belonging to the impure castes. Chayda, Chohan, Chudasma, Dabhi, Gohel, Makvana, Parmar, Rathod, Solanki, Vaghela and other surnames which they have, show that they must have Rajput blood in them.

Dheds from Marwad are called Marvadi or Maru and those from the Konkan and the Deccan are called Mahar. Besides these, there are ten local divisions named either from the tract of the country in which they live or from their callings. Patania (of Patan), Bhalia (of Cambay), Charotaria or Talabda (of Petlad and Kaira), Chorasias or Mahikanthias, (of Baroda and Mahikantha), Kahanamias (of Kahanam tract in Baroda and Broach) and

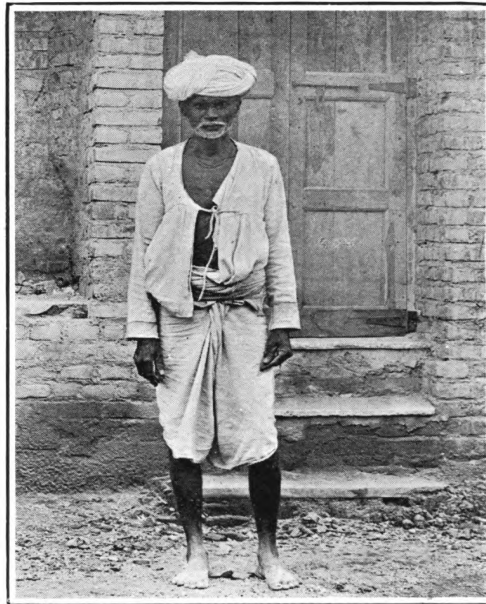


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BARODA STATE,

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Surtis (of Surat) are the six place names. Hadas (bonemen), Megwans (rain-men) and Vankers (weavers) are the three craft names. Only one, Gujar, is race-name and is adopted by the Dheds of Broach. None of these divisions intermarry but all except the Marus dine with each other.



DHED.

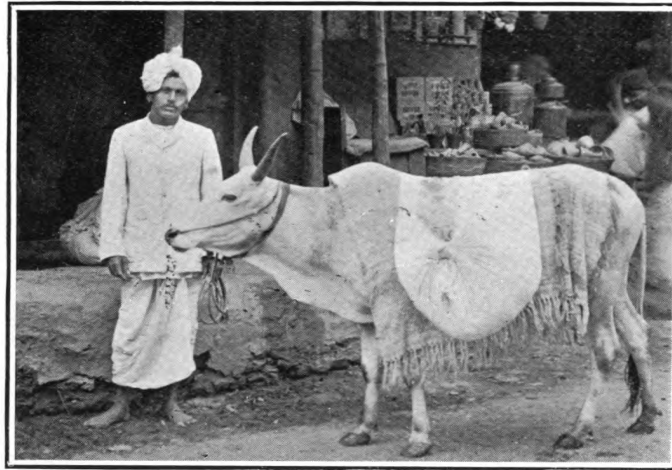
They live chiefly on grains, but have no scruple about eating flesh. They have their own priests called *Garodas*. They worship *Hanuman*, *Ganpati* and *Mata*. Many belong to Bijmargi, Ramanandi, Kabirpanthi and Swaminarayan sects. Some of them have recently embraced Christianity. Polygamy, divorce and widow remarriage are allowed. The widow of a man generally marries his younger brother. Except a few, who are well-to-do, Dheds bury their dead. Death pollution is observed for 11 days. *Shradha* ceremony is performed by the chief mourner on the twelfth day or four days from the tenth to the thirteenth. Dheds believe that a high future is in store for their tribe. A king will marry a Dhed woman and will raise the whole caste to the position of Brahmans. Each village has its headman called *Mehtar* in North Gujarat, and *Patel* in South Gujarat. Along with three or four other members of the caste, he settles all caste and other social disputes. Dheds are strict in punishing breaches of caste rules and show more respect than other artisan castes to the opinion of their headman.

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Dhimar (5,410).—Deccani fishermen who settled in South Gujarat. They have the peculiar North Konkan custom of naming their children from the week-day of their birth, *e.g.*, Mangli (born on Tuesday), Budhio (born on Wednesday), &c. A Brahman officiates at their marriage.

Dhobi (2,438).—A washerman, from *dhovun* to wash; found in every town and city and in large villages. Though in the Navsari District some eat fish and drink liquor, the Dhobi's ordinary food consists of grain and vegetables.



DHOBİ (Washerman).

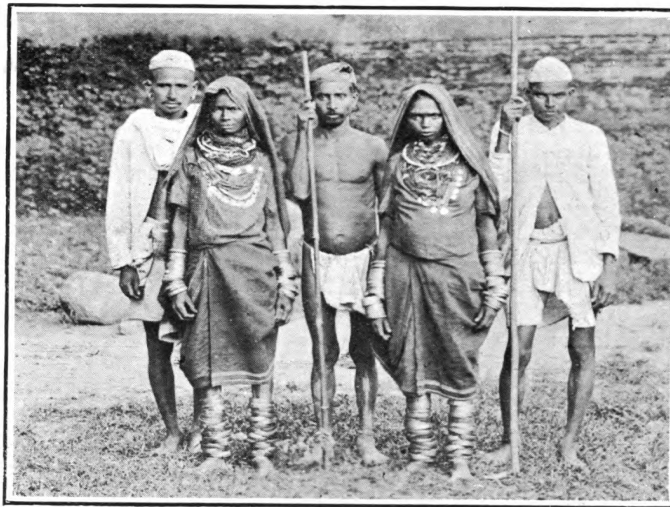
They allow divorcee and widow marriage. Dhobis generally wear their employers' clothes, which has given rise to the proverb *dhobina panch parayan*. (The Dhobi's five, *i.e.*, cap, jacket, coat, waistcoat and *khes* belong to others). In religion they are Kabirpanthi, Ramanuji, and Vallabhachari. Though they respect Hindu gods, they have no house gods and do not go to temples.

Caste disputes are settled by a headman in consultation with the men of the caste assembled at a special meeting.

***Dhobi** (238).—Hindu converts to Islam, who follow their old profession of washerman. They marry only among themselves and have their own *iamat*.



Dhodia (20,490).—An early tribe found in the Navsari District. Man's ornaments are earrings and armlets of brass, tin or silver. The females put on solid rings of brass over the whole of the leg upto the knee and also on the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Dhodias hold a higher social position than the other early tribes, all of which



DHODIA.

except Chodhras eat food cooked by them. But a Dhodia dines with no one who is not of his own tribe. Among the Dhodias, there are many *kula*, *i. e.*, families whose status depends upon the villages inhabited by them and the occupations followed by them. They do not allow marriage within the same *kula*. Dhodias of higher families contract early marriages. A bride is purchased by the payment of about Rs. 25 to her father. Men with no means of paying the dowry, offer to serve the girl's father for a term of one to five years. During this time, the suitor receives food and clothing, but his earnings go to his master. If he proves idle or gluttonous, he may at any time be sent off. Even when the three years are over, the girl may refuse him, but then he can claim payment for his services. When all goes well, the regular marriage ceremony is performed. But it is not necessary to allow the pair to live as husband and wife. This is called *khandhadia* or bride-purchase system. In certain rare cases, Dhodias purchase a girl for their boy and allow the pair to live as husband and wife without making them go through any ceremony.

They do not use Brahmans as priests. Divorce and remarriage are allowed. A wife has to pay Rs. 5 only to be released from her husband. Corpses are taken in a procession with music playing to the burning ground. On the bier



are placed a scythe, a *tansala* (brass bowl) and a *lota* (water jug.) A *khatrun* (memorial stone) is erected in honour of the deceased. When the husband dies, the wife throws into the pyre her ornaments of solid rings of brass which she is wearing. When the wife dies, the husband throws one of his chief ornaments in the same way. In most Dhodia villages, one family has the hereditary right of headmanship. The Naik, as he is called, is treated with respect, but most of the social disputes are decided by a mass meeting of the tribe at one of the big funeral feasts. Breaches of caste rules are punished by fine, or if the offence is heinous by turning the culprit out of caste.

Dhuldhoya (24).—Literally dust washers. They are said to be converted Hindus of the Khatri caste. They buy dust and other rubbish from the house of goldsmiths, wash and shift it and carefully pick out the particles of gold or silver found in the refuse. They marry only among themselves and form a separate body with a headman of their own.

Dodi.—A contemptuous term applied to the Koli caste on account of its members living on the sprouts and leaves of a creeper called *dodi*.

Dubla (40,976).—Derived from Sanskrit *durbala* (weak) ; an early tribe found in the Navsari District. They have come into closer contact with the civilised castes and do not much differ in appearance from Kolis. They



DUBLA.



have eight sub-divisions, Bava, Damani, Narda, Palia or Khodia, Sarvia, Talavia, Vasava and Voharia. The members of these clans seldom eat together and never intermarry. They claim a strain of Rajput blood and call themselves Rathod. Females wear the *kanchali*, and do not move about with open breasts like Gamits and other early tribes. They are peasants and labourers. Most of them are *halis* or the hereditary servants of Bhatthelas, Kanbis and other better class of cultivators. They are entirely dependent on their masters for food and clothing. They treat Brahmans with respect and make use of their services on marriage and other occasions. Boys are married between 10 and 20 and girls between 10 and 18. Widow marriage is allowed, but polygamy is not allowed. The dead are burned. Caste disputes are settled by a few hereditary leaders or *patels*.

Dudhvala (293).—They are the descendants of Hindu converts to Islam from Sabalia and Gauli castes and are found mainly in Baroda City. They sell milk and hire out carts. Women milk and look after the cows and buffaloes. They are Sunni in name knowing very little of the Koran and are not careful to say their prayers. They speak Gujarati. As among the Hindus, women join in the marriage procession, singing Gujarati songs. Like Hindu women, they also beat the breast at deaths. They add *ji* to their name as Ismailji. They marry among themselves and form a separate community with a headman.

EKADASIA BRAHMANS.—Same as Kayatia Brahmans.

Fakir (4,639).—Musalman religious beggars.

Origin of Fakirs and Dervishes.—The natural disposition of the Arabs for a solitary and contemplative life led them soon to forget the command of the Prophet “no monks in Islamism.” Another expression in the Koran “poverty is my pride” was the argument which, thirty years after the death of the Prophet, was used by his sectarians to found numerous monasteries in imitation of the Hindus and the Greeks; since then the order of Fakirs (poor) and of dervishes (sills of the door) so multiplied in Arabia, Turkey and Persia that they reached the number of seventy-two, exclusive of an equal number of heretic sects (Brown’s Dervishes, p. 76).

Gujarat Fakirs.—Fakirs in Gujarat lead a roving life and include in their ranks men from all parts of India and of every variety of descent. They move from house to house gathering money, grain and cooked food. The money they keep, and the grain and broken food they sell to potters as provender for their asses. Others reciting praises of the generous and abuse of the stingy, ask for a copper in the name of Allah to be repaid tenfold in this world and a hundredfold at the day of judgment. Fakirs belong to two main classes: *veshara*, i.e., those beyond the Mahomedan law or celibates and *bashara*, i.e., those within the law or those who marry and have families. Those beyond the law have no homes and neither fast nor pray, nor rule their passions. Those under the law have wives and houses and pray, fast and keep all Mahomedan rules. There are many kinds of Fakirs, but those commonly met with are:—*Abdali*, also called Dafali or Fadali, players on the tambourine *daf*; *Nakshaband* or mark-makers; *Benawa* or the penniless, also called *Alifshai*; *Kalandar* or monks; *Madari*; *Musa*

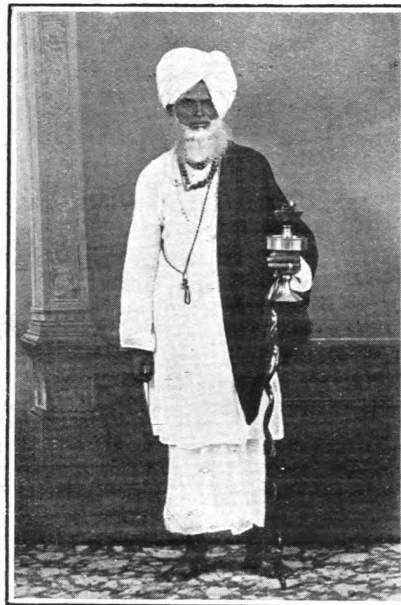


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Suhag, who put on woman's dress ; *Rafai*, also called *Munhphoda* or *Munh-chira* ; *Rasulshahi* also called *Mastan* or madmen ; and *sidi* also called *Habshi*. The first two brotherhoods belong to the bashara order and the last six to the beshara or lawless order.

Abdali—Also called *Dafali* or *Fadali*, players on the tambourine *daf* are found wandering in small numbers. They speak Hindustani and beg in the name of Allah, beating their one-end drum, *danka*, and singing religious songs. In north Gujarat, they have a fixed due or tax upon the houses of Musalmans in towns and villages.

Nakshaband—literally mark-makers—are found all over Gujarat. They speak Hindustani, keep the head bare and wear the hair and beard long and well combed. With a lantern in hand, they move about singly chanting their



NAKSHABAND.

saint's praises. In return for alms, they mark children on the brow with oil from their lamps. They are quiet and well-behaved and have homes and families.

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BARODA STATE.

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Benawas are fakirs of the *beshara* order. They are also called Alifshahi from wearing a black Alif-like (first letter of the Persian alphabet) line down the brow and nose. They wear Persian-like woollen hat, sleeveless shirt and round the neck long rosaries of beads of *selis*. They move about in bands of



BENAWA.

five or ten begging in the name of Goa. In each town, they have a headman called *bhandari* or treasurer, who receives their earnings and after giving back for expenses, forwards the surplus amount to the *murshid* or spiritual head of the order.

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Kalandar, from an Arabic word meaning monk, are Fakirs who wander over the country for begging and are troublesome in their demands. They shave the whole body including the eye-brows, and are Sunnis in faith.

Madari fakirs are mostly converted Hindus of the *nat* or tumbler class. They take their name from Badi-ud-din Madar Shah, the celibate saint of Syria, and belong to the *besharz* order of Sunnis. They beg alone or in bands of two or three. Some move about dragging a chain or lashing their legs with a whip



MADARI.

to force people to give them alms. Others are snake-charmers, tumblers, monkey dancers and trainers, tricksters and rope-dancers. They honour Hindu gods and follow Hindu customs. They marry only among themselves and form a separate community with a headman.

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BARODA STATE.

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Musa Suhag are Musalmam fakirs, who are so called after their patron saint Musa, who lived at the close of the 15th century and used to dress as a woman to indicate that he was devoted to God as a wife to her husband. In



MUSA SUHAG.

memory of their saint, fakirs of this order dress like married women in a red scarf, a gown and trousers. They do not shave the beard, but put on bracelets, anklets and other garments. They are Sunnis in religion and never marry.

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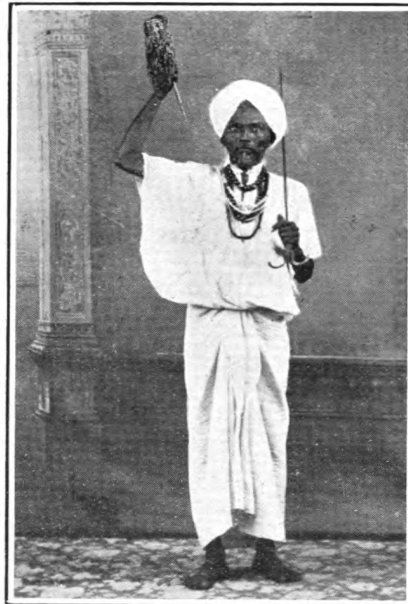


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GLOSSARY OF CASTES, TRIBES AND RACES

Rafai fakirs are also called *Munhphoda* or *Munhchira*, that is, face lashers or face splitters. They are found in small numbers all over the State. They hold in their right hand a twelve-inch iron spike called *gurz*, sharp-pointed and having near the top many small iron chains. While begging, they rattle the



RAFAL.

chains, and if people are slow in giving them alms, strike at their cheek or eye with the sharp iron point, which however causes no wound. They are Sunnis, some are celibates, while some are married.

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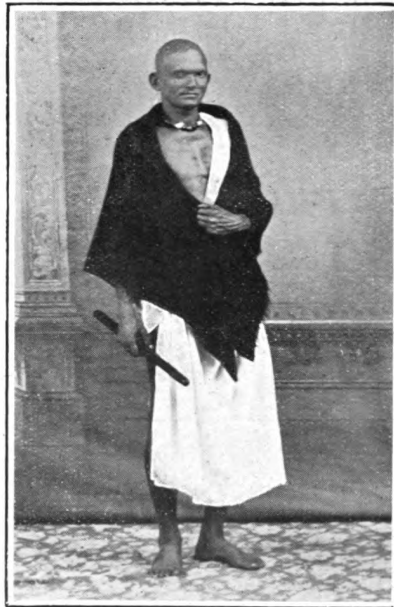


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BARODA STATE.

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Rasulshahi fakirs are also known as *mastan* or madmen. They put on only a shirt and a waist cloth. They are Sunnis of the *besbara* or celibate order and beg with a wooden club in their hands.



RASULSHAH. I.

Sidi or *Habshi* fakirs are the descendants of African negroes brought to India. Their chief object of worship is Babaghor, an Abyssinian saint, whose tomb stands on the hill near Ratanpur in the Rajpipla State. Sidi fakirs move about in small bands. While begging they play upon a peculiarly shaped fiddle

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ornamented with a bunch of peacock feathers and sing in a peculiar strain in praise of their patron saint.



SIDI.

Organization.—Each brotherhood has generally three office-bearers. Of these, the principal is called *sarguroh* or head teacher. He controls the whole body and receives a share of all earnings. The other two are *izni* or *nakib*, who calls the members to all entrance, marriage and death feasts, and the *bhandari* or treasurer, who sees that pipe and water are ready at the Fakir's meeting place. Among the members, there are two orders : the *murshid* or teachers and the *kha-dim* or *chela*. Every newcomer joins as the disciple of some particular teacher.

Initiation.—The teacher sees that the entrance ceremony is properly performed ; that the disciple is shaved and bathed ; that he learns the names of the heads of the order ; that he promises to reverence them ; that he receives certain articles of dress ; that he gets a new name ; that he learns the new salutation ; that he swears not to steal, not to lie, not to commit adultery ; to work hard as a beggar or in any other calling and to eat things lawful ; and finally that the entrance feast is duly given. At the close of each day, the newcomer lays his earnings before the head teacher, *sarguroh*. Taking out something for himself and a share to meet the treasurer's charges, the head teacher gives back the rest. This the beggar takes to his teacher, who giving him a little as pocket money, keeps the rest for himself. So long as the teacher lives, a beggar continues to be his disciple. When a teacher dies, the

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oldest disciple succeeds, or if the teacher has a son, the son and the senior disciple share the other disciples between them.

Gadaria (31).—Same as Bharvad.

Galiara (64).—A sub-division of Bhavsars, who by taking to the new profession of indigo dyeing, has become a separate caste as Galiara or indigo-dyers. From the decline of their craft, they have fallen into a low state, and find other means of earning their livelihood, such as agriculture, shop-keeping, labour, etc.

* **Galiara (84).**—Musalman indigo-dyers. They are partly descendants of foreign immigrants and partly of converted Hindus. Their customs are those of ordinary Musalmans and they generally marry among themselves.

GAMATDA.—Same as Gamit.

Gamit (49,615).—Also called Gamtâ or Gamatdâ ; an early tribe found in the Navsari District.



They eat sheep, goat, rabbit and fowl, but will not touch the flesh of a cow nor of any animal found dead. They are peasants and wood-cutters. They worship *Va g h d e v*, *Samla dev* and *Devli Mata*. They never make use of a Brahman's services nor pay him any respect. Men of their own caste act as their priests. Among Gamtas marriage takes place when a boy can climb a palm tree, *i. e.*, generally after he is 12 years of age. *Khandhadia* system prevails. Polygamy and divorce are allowed. Remarriage is also allowed but only between the widowed of both the sexes.

GAMIT.

A widowed person of either sex is not allowed to take as a partner the unmarried of the opposite sex. The dead are burned. Caste disputes are referred to a few hereditary leaders or *patels*.

GAMTA.—Same as Gamit.

GANCHA.—Same as Vansfoda.

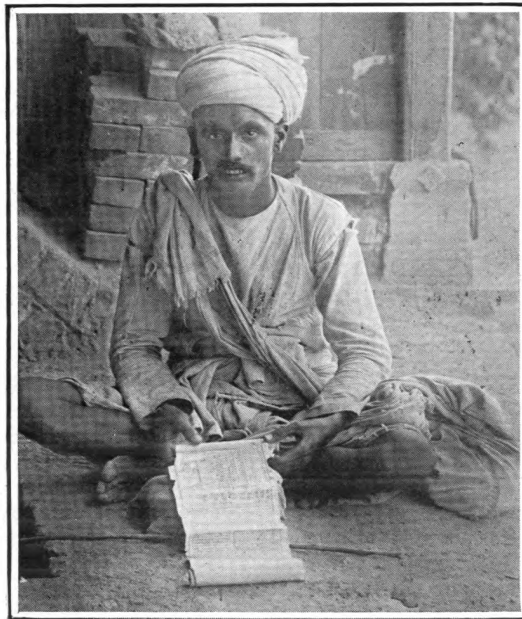
Gandhrap (85).—A caste of musicians from "Gandharva," the mythological musician of the gods. They are found in Kadi and Baroda Prants. They have entered the province from the north and say that they were



originally Chitroda Nagar Brahmans. Traces of a northern origin remain in the men's long and flowing turbans and in the coverlets with which the women swathe themselves when they go out of doors. They play on various musical instruments and accompany dancing girls in all their performances. They wear the Brahmanic thread and their priests are Audich Brahmans. They are vegetarians. Divorce and widow marriage are not allowed, but owing to the smallness of their number, marriage among the children of brothers and sisters is allowed and practised. Some of them are Shaiva and others Vaishnav. They have no headman and all social disputes are settled at a mass meeting of the male members of the caste.

* **Gandhrap** (159).—Singers, converts from the Hindu caste of the same name. They are Sunnis in religion. In the dry season, they move about the country and in the rainy months, return to their homes and cultivate. As their girls become professional dancers and prostitutes, the men never marry in their own caste. They seek wives from among the poor Musalmans and sometimes Kolis. The parents live on their daughter's earnings. They have a union and headman and during the rainy season generally meet together at marriages.

Garoda (6,281).—Priests of the unclean castes, including Bhangis in



GARODA.

Central Gujarat, but except Bhangis in South Gujarat. Their surnames —Dave, Joshi and Shukal —point to a Brahman origin, but a few bear Rajput surnames such as Gohel, Parmar, &c. They keep the Brahman fasts and holidays, understand Sanskrit and recite hymns and passages from the Purans. They are called Brahmans by Dheds, Bhangis, Chamars, etc., and officiate at their marriages and deaths. As among Brahmans, a few men, called Shukals act as priests of Garoda. They draw up and use horoscopes. Some Garodas till, others weave and a few act as tailors and barbers to Dheds. Their dead are buried and they perform *shradhas*. Divorce and widow marriage are al-

lowed. They have no headman but a council of their caste punishes breaches of caste rules by fines or expulsion.



Gauda (502).—A section of Brahmans from Upper India.

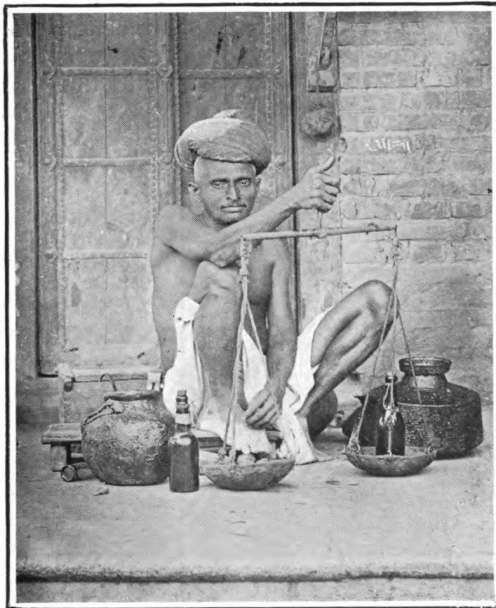
Gauli (15).—An immigrant caste from the Deccan, mostly found in the Baroda City. In the Deccan, they follow the same occupation as Rabaris and Bhavads do in Gujarat. But in this State, they do not follow the traditional profession of their caste. They are either agriculturists or menial servants.

Gayaval (26).—A Brahman caste found only in the City of Baroda. They are an offshoot from the mendicant Brahmans of Gaya and are mainly immigrants in the State for service.

Gedia (3,716).—A caste of Kolis found in the Amreli District. They are so called from Ged, the name of the tract between Porebunder and Madhavpur, in which they originally lived.

Ghadsi (10).—Immigrants from the Deccan. They are musicians and ballad singers.

Ghanchi (11,867).—Oilmen, found chiefly in towns and large villages.



GHANCHI (Oil-presser).

They are of 8 divisions :— Ahmedabadi (652), Champagneria (145), Modh (8,909), Patani (168), Sidhpuria (164), Surati (58), Khambhati (5) and Pancholi (210). They have Rajput tribal surnames such as Gohel, Jhala, Parmar and Solanki. Of the eight divisions, the Modhs and Sidhpurias rank highest, the other divisions eating food cooked by them, while they do not eat food cooked by the other six. None of the eight divisions intermarry. Though they hold almost as good a position as Bhavsars and Sutars, the common Gujarati expression Ghanchi-Gola is used in the sense of low caste Hindus, just as Brahman-Vania is used for high caste Hindus. Ghanchis are fairly religious and belong to Kabirpanthi, Ramanandi, Swaminarayan, and Vallabhachari sects.

They are also great worshippers of the *Kalka* and *Behechara Matas*. Marriage ceremonies do not differ from those performed by Kanbis, except in the fact that *Hanuman* is worshipped by the bride and bridegroom immediately after marriage. Polygamy and widow remarriage are allowed, but divorce is rarely granted. The widow of a man sometimes marries his younger brother. Each

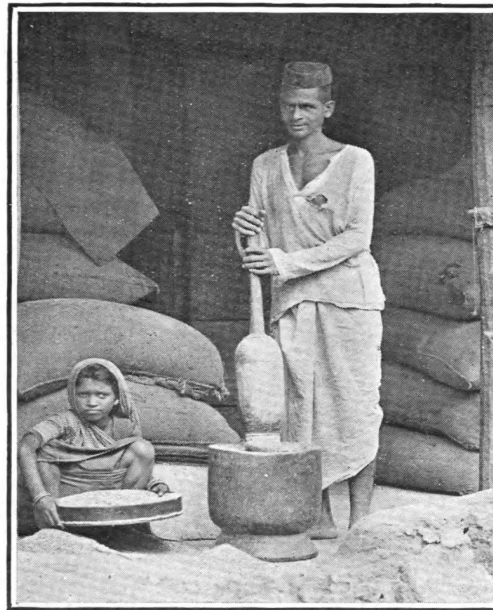


sub-caste has its own headman who settles caste disputes at a meeting of all the men of the caste.

***Ghanchi (4,614).**—Musalman oilmen. They are also called Ghanchi-Vohora. They are the descendants of Hindus of the Pinjara and Ghanchi castes. In their houses, they speak the Gujarati language. Their females dress like Hindu and have such Hindu names as Dhanbai, Jivi, Mankor, &c. Males put on Hindu-like turbans. At marriage, their women go singing like the Hindus with the bridegroom to the bride's house, and in their feasts they have Hindu dishes of *ladu*, *kansar*, etc. At death women wail and beat the breast. They are Sunni in faith. They marry only among themselves and the Pinjaras. They have a *jamat*, with a headman chosen by the members.

Girnara (70).—A Brahman caste found chiefly in the Amreli District, deriving its name from Girnar. They have a tradition that they were settled at Girnar by Krishna after he rose from the *Damodar* reservoir in the bed of the Sonarekha river at Junaghad. They are considered specially sacred and have the monopoly of the office of priests to pilgrims visiting Girnar and Somnath Pattan. They have four sub-divisions, Ajakia, Bardai, Chorvadya and Panai. By profession, they are Vaishnava temple priests, beggars, traders, money-lenders, cooks and husbandmen.

Golo—Rice-pounder—(H. 5,210; M. 10).—Found in most of the towns. According to their story, they were originally Rajputs of Chitor in Mevad who



GOLO (*Rice-pounder*).



called themselves slaves or *golas* to protect themselves from the persecution of Parshuram. In token of Rajput strain, the word *Rana* is always added to the name Gola. Their tribal surnames are Chohan, Chodhavada, Daladia, Divadia, Hirvana Katakia, Manhora, Nagaretha, Panchshahdia, Pat, Parmar, Pasia, Samalia, Sitpuri, Solanki, Takoria, Vaghela, Vaghmar, Varaskia and Vehiriji. They eat besides coarse food-grains, fish, fowl and the flesh of the goat, deer, hare and antelope. They drink liquor to excess especially at their feasts and caste dinners. This leads to abusing each other and sometimes coming to blows, and has passed into a proverb. A quarrel ending in abuse with a certain amount of gentle slapping is called *gola ladhai* or Gola brawl. When employed in pounding rice, they have to be closely watched as they frequently carry rice away. Some Golas have given up rice-pounding and work as sawyers, *gumastas* to grocers and cloth-dealers, as sellers of salt and carriers of goods either on their shoulders or on donkey-back. The Gola is held in little respect. A slovenly Vania is called a Gola in contempt. The Golas and Ghanchis are the first on the other side of the boundary line between high and low caste Hindus. As a class they are religious and are either Bijpanthi, Kabirpanthi, Ramanandi or Swaminarayan. Some belong to the Pirana sect, who, while they worship their saint's tomb, also respect Hindu gods. Marriages are not allowed among near relations or between people bearing the same surname. Except that they are less detailed, their marriage ceremonies do not differ from those performed by Kanbis. Widow remarriage is allowed, the widow sometimes marrying a younger brother of her deceased husband. Caste disputes are settled by a headman with the help of five leading men.

GOLA (KHAVAS).—A class of personal attendants. They are the offsprings of female slaves called *chhokris*, *vadharans* or *poris* in Rajput families. They are quite distinct from *golas* or rice-pounders.—See Khavas.

Golak (4).—A caste of degraded Brahmans from the Deccan. They are said to be the descendants of a Brahman of the Chitpavan caste and a widow.

Gomtival (55).—A Brahman caste found mostly in the Kadi District, said to take its name from Gautam Rishi. A more likely origin is from the old city Gomti, among the Barda hills in south-west of Kathiawad. They are mostly beggars, and live on alms.

Gondhali (46).—Immigrants from the Deccan. They resemble the Gujarati Bhavaiyas in their occupation. They are found mainly in the City of Baroda owing to the Deccani element in the population. They perform what is called a *gondhal*,—performance which consists in singing songs or ballads in honour of some goddess. In several Deccani Hindu families, it is customary to perform *gondhal*, after marriage or *munj* ceremony.

Gorji (38).—Jain ascetics. Any Shravak may leave his family and become a Gorji. At present, most Gorjis are the sons of low caste Hindus or are illegitimate children who are bought or brought up by Gorjis. The Gorji, like the Sadhu, wears only two clothes, a waist and a shoulder cloth. He differs from the Sadhu by wearing white instead of red ochre robes. Gorjis grow the moustaches and the hair of the head. They beg cooked food or *bhiksha* from

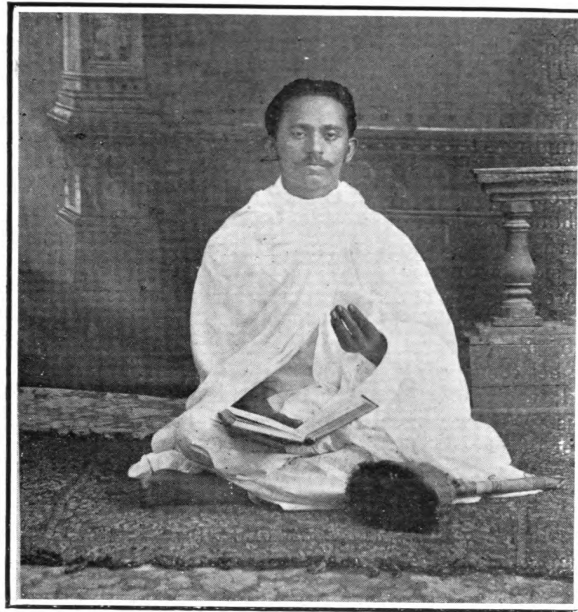


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GLOSSARY OF CASTES, TRIBES AND RACES.

the Shrivaks, and where there are no Shrivaks, from other Hindus, except the low castes. They practise sorcery and magic and prescribe medicines.



GORJI.

Gosain (6,363).—Also called Atit. They are divided into two classes, *mathdhari* (celibates) and *gharbari* (householders), of which the latter is the larger class. They are all Shaivas and belong to ten sects—Gir, Parbat, Sagar, Puri, Bharathi, Van, Aram, Saraswati, Tirth and Ashram. They add the clan name to the personal name as Karangar, Hirapuri, Chanchalbharathi, &c. All of these clans have some of their members householders (Gharbaris) and others monks (Mathdharis). Among the Mathdharis, the *Guru Shishya Sampradaya* or succession from preceptor to disciple obtains. The appointment of a *chela* is made by tonsure (*mundan*) and covering him with *chadar*, which ceremony is followed by a feast to the members of the caste, which is called *bhandaro*. Gosains are either entirely or partly clad in brown. Most of them are professional beggars. But among them some are bankers, merchants, state servants and soldiers. They do not wear the sacred thread and allow widow marriage.

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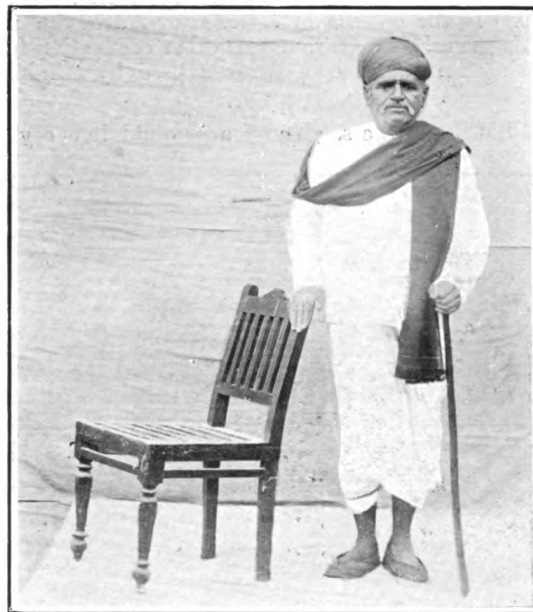


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Gugali (1,580).—A Brahman caste, so called from *gugal*, aloe incense. Another derivation is from Gokul, the birthplace of Shri Krishna, and appears more likely as connecting Shri Krishna with Kathiawad. They are numerous in Beyt and Dwarka where they are Vaishnav temple *pujari* or priests; they act as *purohit* and pilgrim conductors, and are also shop-keepers. They are not much respected by other Brahmans. Though not returned in the Census, there is a small sub-caste called *Bodha* among the Gugalis. Bodhas are neither allowed to intermarry nor interdine with other



GUGALI BRAHMAN.

Gugalis. The cause of the split is said to be due to a gentleman of the caste inviting all the individuals of the caste to attend a sacrificial ceremony and saying that those who did not come in time would be excommunicated. It so happened that some nephews of the man happened to come late. He was naturally angry and called them *bodha*, i.e., fools, and excommunicated them.

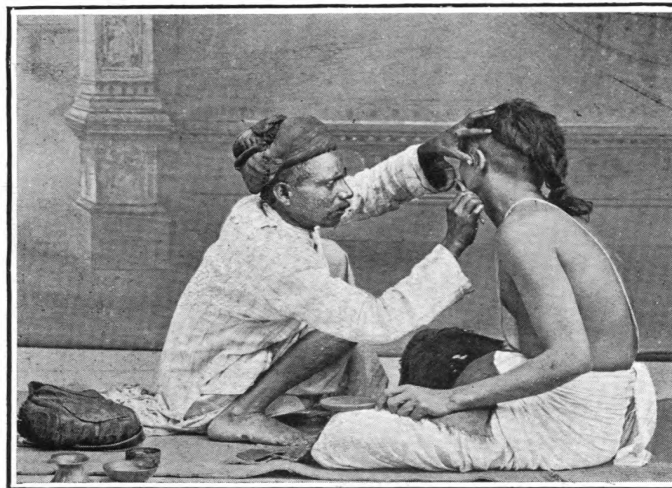
Gujjar (113).—A Vania caste found chiefly in the Kadi and Baroda Districts. These Vanias were originally Gujjars and settled in Gujarat before other Vanias. Formerly they were divided into *Dasa* and *Visa*. Lately the Visas finding themselves diminishing joined the Dasas. Their family priests are the Shrimali Brahmans and they are followers of the Vallabhachari sect.

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Gurav (176).—Immigrants from the Deccan. They were originally Brahmans, but were degraded and now form a separate caste. About their origin, it is said that when Buddhism prevailed, the ministrants in temples were called *guru* or preceptors, *guravah* being the honorific plural of the term. After the triumph of Brahmanism over Buddhism, the old worshippers in temples naturally lost the popular esteem and respect they once commanded, but as their successors retained their old occupation of worship, they also retained their name as Gurav. They were naturally regarded as being lower in status than the Brahmans. In the Deccan and especially in Konkan, Guravs are generally worshippers in temples. In the Baroda territory, their main occupation is that of playing music. In the *kirtans* of *Haridas* or *Buva*, the man who plays on the "*mridung*" is generally a Gurav. Another occupation followed by Guravs is that of preparing leaf-plates or *patravala* used by Hindus for placing food on at the time of meals.

Hajam (24,838).—Barbers. They are found in every town and village in Gujarat.



HAJAM (*Barber*).

The word Hajam is derived from Arabic *hajam*, to cup, and refers to his doing cupping operations in olden times. A Hajam is also called *valand* from his cutting the hair or *val*; a *gainzo* from his old operation of dressing wounds or *gha*; a *rat* from his carrying a torch at night time

or *rat*, and a *matko* from an earthen pot on which barber boys are taught to shave. There are seven main divisions of Hajams :—Limachia (21,450), Bhatia (825), Maru (1,578), Masuria (642), Pardeshi (8) and Dakshani (115). Of these divisions, the Limachia rank the highest. They allow Bhatia Hajams to smoke out of their pipes, but do not eat with any other division. None of the divisions intermarry or interdine, but all except the Pardeshi and Dakshani eat food cooked by a Limachia Hajam. The Limachias claim descent from a band of Rajputs, who after some defeat fled for protection to their goddess Limacha in Patan. From Patan they went to Champaner and from Champaner they spread over Gujarat. Among the Limachia surnames



are **Bhati**, **Chavda**, **Chohan**, **Dabhi**, **Gohel**, **Parmar**, **Rathod**, &c. Except the **Masurias** of South Gujarat, who eat goat's flesh and drink liquor, and also work as *dholis*, or drum-beaters on marriage occasions, **Hajams** live on ordinary food-grains. Their ordinary profession is shaving, but in villages they also cultivate land. Their women act as midwives. High caste Hindus do not allow **Hajams** to touch drinking pots. Among **Kanbis** and low caste Hindus, a barber touches the drinking pots and cleanses the cooking pots and vessels. **Hajams'** priests are **Audich**, **Rayakval**, **Borsada** and **Shrigaud** **Brahmans**, who by way of slight are called **Hajamgors**. By religion, **Hajams** are **Bijpanthi**, **Kabirpanthi**, **Ramanandi** and **Vallabhachari**. Divorce and widow remarriage are allowed. The widow of a man sometimes marries his younger brother. **Hajams** are proverbially talkative, boastful and pretentious. A fool or an unlettered person is commonly called **Hajam** and a country barber is called a *bhens mudo* (buffalo shaver) or a *kumbhar* (potter).

Caste disputes are settled sometimes by a headman in consultation with the caste people and sometimes by a few respectable men of the caste.

***Hajam Turki** (949).—Musalman barbers. They are said to be partly the descendants of immigrants and partly of converted Hindu barbers. They have two sections: *Jokhari* (leechmen) and *Hajam* (barbers). In **Navsari** they speak **Hindustani**, but in **Baroda** and **Kadi** their home tongue is **Gujarati**. They marry only among their two sections and have a union of their own under a headman.

Hijda (H. 144 ; M. 2).—Eunuchs. They are also called **Fatda** or **Favaya**. They are found in small numbers in towns. They are recruited from **Hindus** and **Musalmans** who consider themselves the creatures of *Behecharaji Mata*, who has her temple in the **Chanasma Taluka** of the **Baroda State**. Except that they do not dine together, **Musalman** and **Hindu Hijdas** are closely alike. According to their tradition, a king of **Champaner** got a son through the favour of *Behecharaji*. He was named **Jetho** and was impotent from birth. The king set him apart for the service of the goddess through whose favour he got him. The goddess appeared to him in dream and told him to cut off his private parts and dress himself as a woman. **Jetho** obeyed the goddess and the practice has been kept up by those who follow the class. Impotence is the indispensable qualification for admission into the class. When an impotent man wants to be admitted into the class, he goes to a **Hijda** and makes the request. His ears are bored with a needle, a solemn oath is given to him for not stealing and never acting as a pimp to a woman. The novice is admitted on probation from 6 to 12 months, during which period his conduct is carefully watched, and his impotence tested by prostitutes. When impotency is established, the next ceremony is the cutting off of the genital parts. The operation is performed on a day approved by the goddess. The lopping is performed by the person himself without any assistance. After the operation, the patient lies on his back on a cot for three days, sesame oil is poured on the part lopped off. Till the wound is healed, it is washed with a decoction of *bordi* (*Ziziphus Jujuba*) and *baval* (*Acacia Arabica*) bark. The operation is held to correspond to a birth ceremony which makes the patient a member of the caste. The new **Hijda** is given a female name which generally ends in *de*, such as



Dhanade, Ladude, &c. Since 1880, emasculation is prohibited by H. H. the Gaekwad's Government and is not now practised in Baroda. But impotent persons with female tendencies continue to join the caste. Hijdas live as beggars, singing the praises of their patron goddess Behecharaji. They beg in bands within certain beats and receive fixed yearly dues from shopkeepers, carpenters, tailors, shoemakers, goldsmiths, blacksmiths, Dheds, Sathawaras and Charans. They also receive fees from Kanbis on the birth and marriage of their sons. They live on coarse grain, but have no objection to eat fish and flesh of sheep and goats. Hijdas bury their dead. As they are neither males nor females, they do not touch the coffin, which is carried by Musalmans, the companions of the dead standing by mourning. On the *dasa* or the tenth day and on the *chalisa* or fortieth day after a death, the companions of the deceased feed the caste people and the Musalman bier-bearers.

Social disputes are settled by a *panch* of four or five leading members of the caste. Any member who has been found guilty of committing theft or acting as a pimp is excommunicated, but is re-admitted on paying a penalty.

Holar (51).—A Deccani untouchable caste. They are musicians and ballad singers. Immigrants from the Deccan.

JAFFRI (2,824).—Also called Patani, a section of trading Vohoras.

Jambu (2,670).—A Brahman caste, also called Jambusaria, found in the Baroda District. They derive their name from the town of Jambusar in the Broach District. They are said to be descended from the sage Yajnavalkya and according to tradition were the first colonists of the town of Jambusar. Copperplate grants show that they were settled there as early as the beginning of the fourth century. They were once a large and learned community, but are now mostly family priests in villages and cultivators.

Jat (H. 259 ; M. 3).—A warlike tribe from the Punjab. They claim to be Yadavas. Though in Rajputana, there are many Jats and a few Jat-ruled States, the superiority of the Rajput over the Jat is admitted. In the Punjab, where the later Gujjar has freely mixed with the elder Jat, no line divides the Jat from the Rajput.

JETHIMAL (48).—A sub-caste of Modh Brahmans.

Jew (40).—Members of the Beni-Israel community. A tradition current in the community says that the earliest representatives of the race in India were shipwrecked near the village of Navgaon, Kolaba District, and adopted the calling of oil-pressing and agriculture. Many gradually forsook their hereditary occupations in favour of the medical, legal and clerical professions. In the early portion of the nineteenth century, the ordinary dress of a Beni-Israel consisted of a turban, a long coat of Hindu pattern, trousers or *dhotar* and Indian shoes. The turban, was gradually replaced firstly by the Turkish or Persian cap and secondly by the English hat or cap, which is now generally worn. Similarly the women, who formerly wore the Brahman or Prabhu *sari* and *choli*, now dress in Parsi fashion and a few have adopted European dress. Their home tongue is Marathi. Most of the Jews in the State are employed in the State service.

Jharola (2,054).—A Vania caste found chiefly in Baroda and Kadi Districts. Jharolas are found in large numbers in the Dabhoi and Sankheda



Talukas. They take their name from Jhalor in Marwar and are divided into Dasa (923), Visa (958) and Pancha (91). The Visa and Dasa dine together but do not intermarry. The Panchas form a separate community. Their family priests are Jharola Brahmans and they are Vallabhachari Vaishnava.

Jharola (225).—A Brahman caste found in Kadi and Baroda Districts. They take their name from Jhalor in Marwar, whence they immigrated to Gujarat. Most of them act as family priests to Jharola Vantias.

JINGAR (5,264).—A sub-caste of Mochi.

JOGI.—Same as Ravalia, q. v. They cannot trace their descent from any single caste, as they are a conglomeration of the descendants of such *Atits* or ascetics who have returned to secular life and formed a new caste.

KABULI.—Afghan settlers and itinerant traders from Kabul. They are a muscular well-made race. A Kabuli wears a country scarf, *dupatta*, wound round the head, a loose shirt of white cloth, a second scarf thrown round the shoulders, a pair of striped or white cotton trousers, very loose above and gathered at the instep, and native shoes. Most of them are traders dealing in horses, fruit, asafœtida, shawls, etc.

Kachhia (8,029).—The caste of market growers, from *katchha*, a vegetable garden. They are said to be originally Kanbi or Koli cultivators who took to the growing of garden produce and formed a separate caste. They are of three divisions in North Gujarat and four divisions in South Gujarat. The three North Gujarat divisions are **Ajvalia** (5,236), **Andharia** (1,328) and **Khambhati** (63), of which the Andharias are the lowest in social rank. Ajvalia and Khambhati eat together, but do not intermarry. The four South Gujarat divisions are **Ahmedabadi** (497), **Khambhar** (776), **Khatri** (3) and **Mali** (1), of which Ahmedabadi rank the highest. The four divisions neither eat together nor intermarry. In addition to growing garden produce, Kachhias are also bricklayers, hand-loom weavers, carpenters, sawyers and shop-keepers. In religion, they are Bijpanthi, Swaminarayan or Vallabhachari. The Andharia and Khatri Kachhias are like the Matia Kanbis, followers of Imam Shah and observe half-Hindu, half-Mahomedan rites. They fast on *Ramjan* and visit **Pirana instead of Hindu places of pilgrimage**. Children are married before they are ten years old. Marriage ceremonies do not differ from those of Lewa Kanbis. Marriages are not allowed among relations on father's or mother's side. Widow marriage and divorce are allowed. The dead are burnt and *shradha* ceremonies are performed. They have a *patel* who settles caste disputes in a meeting of the caste.

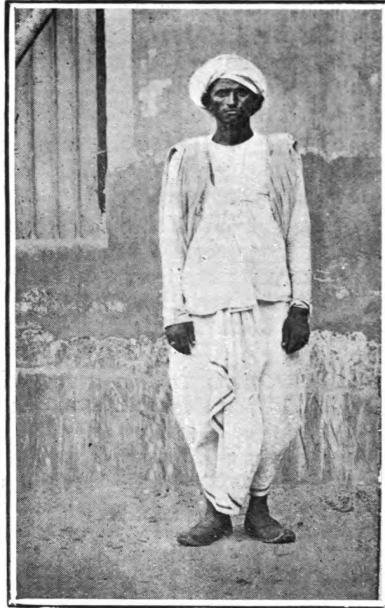
KADIA.—It is an occupational name sometimes wrongly returned as a caste name by bricklayers who belong to Kachhia, Gola, Chhipa, Sathawara, Kanbi, Koli and other castes.

Kadia-Kumbhar (45).—Those Kumbhars who having taken to the work of bricklaying, consider themselves to be superior to the pot-making Kumbhars, and have formed a separate caste in Amreli.

Kadwa Kanbi (172,856).—A caste of cultivators. They are found in all the districts of the State but are most numerous in the Kadi District, which is their original home. They dine but do not intermarry with Lewa Kanbis. About their origin it is said that when Shankar went to perform austerities on



Mount Kailasa, his consort Parvati to beguile the tedium of solitude, thought of creating some human beings. She thereupon created 52 males and females from the perspiration on her waist.



KADWA KANBI.

Shiva being apprised of this by the sage Narad, returned from Kailasa and seeing these human beings enquired of Parvati as to how they came to be there. She told him plainly what she had done. This pleased Shiva so much that he allowed these beings to go to the earth and settle there under the name of Kadwa, as they had been created from the perspiration of the *ked* or waist. At the same time he gave them *kana*, grain and *bij*, seeds to maintain themselves; and so they came to be called Kadwa Kanbis. There is a temple of their patron goddess *Umia Mata* at Unja in the Kadi District. A curious marriage custom prevails among the Kadwa Kanbis. Once in every 9, 10 or 11 years, priests and astrologers connected with the temple of *Umia Mata*, fix a day on which marriages take place in the whole caste. Children about a year old and even unborn children are married. In the latter case the pregnant women walk round the *chori* on an understanding that, if their children are a boy and a girl, the couple

will marry. If a suitable husband cannot be secured for a girl, she is married to a bunch of flowers. The flowers are afterwards thrown into a well or a river, and the girl, now a widow, can at any time be married according to the simple *natra* form. Sometimes a married man is induced, for a money consideration, to go through the form of marriage with a girl, and to divorce her as soon as the ceremony is over. The girl can then be married according to the *natra* form.

Widows marry, but not necessarily to the brother of the deceased husband. A husband can divorce his wife, but a wife cannot divorce her husband without his consent or after she has become a mother. Certain families of good birth hold the position of *shethia* or *patel*, which is a hereditary distinction and manage the affairs of the caste.

Kalal (1,338).—Liquor sellers. Most of them were originally Kanbis or Rajputs, who were looked upon as degraded owing to their taking to this new profession and formed a separate caste.

* **Kalal** (106).—Descendants of converts from the Hindu class of the same name.

Kamalia (90).—They are worshippers of Behecharaji Mata in the Kadi District. They were originally Kanojia Brahmans, who were converted by



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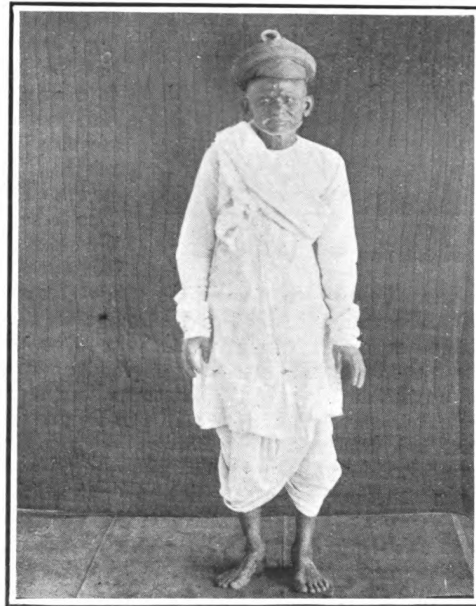
Emperor Ala-ud-Din (A.D. 1297). Their name is derived from *kamal*, meaning perfect, the title given to their headmen when converted to Islam. They do not circumcise and except that they brand a dead man's breast and bury him, their ceremonies are Hindu. They marry and have children.

Kampani (6).—A Vania caste, from *kampan*, meaning a pair of scales, found only in the Kadi District. The name Kampani is said to have thus originated :—Years ago there were no correct scales in the province fit for the weighing of costly exciseable articles. Some enterprising parties, who set up accurate scales then obtained the exclusive right of weighing taxable goods. The monopoly continued till very lately and was done away with on the introduction of revised custom arrangements. Though originally an occupational term, the monopolists and their descendants came to be regarded as a separate caste as Kampani.

Kanbi-Maratha (1,362).—A division of Marathas.

KANDOI.—An occupational name, meaning maker of sweetmeats. A Kandoi may be a Brahman, Vania or of any other clean caste. Though not a caste name, it is often returned as such by these people.

Kandolia (334).—A Brahman caste which takes its name from the village of Kandol near Than in Jhalavad. They act as family priests to Kapol and Sorathia Vanias and serve as cooks. Their family goddess is Samudri Mata.



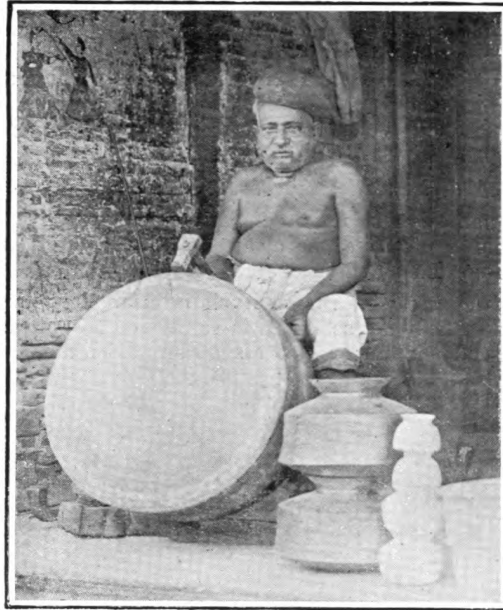
KANDOLIA BRAHMAN.



KANKALI (232).—A sub-caste of Bahrot.

Kanojia or Kanyakubja (1,042).—A caste of Brahmans from Upper India. They are a section of Sarvaria Brahmans, who came to be looked upon as degraded from their having accepted gifts.

Kansara (2,064).—Copper-smiths ; derive their name from *kansu* (bell-metal). They are found in



KANSARA.

most of the large towns except Sidhpur in the Kadi District, where there are no copper-smiths. The saying is "Copper will not melt in Sidhpur." They say that their original home was Pavaghad, twenty-nine miles east of Baroda. According to their story, five brothers lived at Pavaghad and were warm devotees of *Kalika Mata*, whom they worshipped by beating bellmetal cymbals. The goddess was so pleased with their devotion that she told them to make a living by "beating" metal. From beating brass they advanced to making brass, copper and bell-metal vessels. Their surnames are Bagaya, Barmeya, Bhatti, Gohel, Karkasariya, Parmar and Solanki. The tribal surnames of Bhatti, Gohel and Parmar show that Kansaras have some strain of Rajput blood. Kansaras belong to five divisions:—Champaneri (445), Maru (206), Shihora (20), Ahmedabadi (221) and Visnagara (1,101). None of the five divisions eat together or intermarry. Of the five divisions, the Maru or Marwari wear the sacred thread. In their look, dress and speech, Kansaras do not differ from Vanias and Kanbis. Kansaras hold a respectable position like Vanias and call themselves *Mahajan*. In religion they are Ramanandi, Shaiva and Vallabhachari, but hold their family goddess Kalika Mata in high reverence. Their great holiday is the bright ninth of *Asu*, on which day they perform in some of their settlements a sacrifice and at midnight dance and leap, holding a wreath of *karena* (oleander) flowers in one hand and a lighted torch in the other, and shouting *Palai! Palai! Palai!* One of the revellers, inspired by the goddess, professes to cut off his tongue with a sword. They visit the shrines of Ambaji, Behecharaji and Kalika. Their priests belong to many divisions of Brahmans—Audich, Mewada, Shrigod and Shrimali. Except among Visnagaras, widow remarriage is allowed. They have their own



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trade guild. In South Gujarat, an outsider who sets up a coppersmith's shop, pays Rs. 7 to the guild fund, Rs. 11, if he starts a pedlar's business and Rs. 150 if he wishes to work in brass.

Kapli (12).—A caste of Brahmans. They say that they take their name from the Rishi Kapil, but are probably so called on account of their being originally residents of a village named Kavi in the Broach District where they are mainly found. In Baroda there are only a few Kapil families. They are chiefly cultivators.

Kapol (2,502).—A Vania caste. It traces its origin to Junaghad or Girnar. Kapols are chiefly found in the Amreli and Dhari Talukas of the Amreli District. They are not divided into Dasa and Visa. But they have



KAPOL VANIA.

divisions called Delvadia and Ghoghari, who interdine but do not intermarry. Their family priests are Kandolia Brahmans who take their name from Kandol near Than in Kathiawad. Their family goddess is *Samudri Mata*, whose chief

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shrine is at Samudri, a Dhangadra village, twenty miles from Than. Some of their families have settled in Bombay, where they hold a high place as merchants. They are Vaishnava Vallabhachari in religion.

Karadia (5,974).—A caste of Kanbi cultivators found in the Kodinar Taluka of the Amreli District. They are said to be originally Rajputs, and have such surnames as Zala, Vaghela, Rathod, Chohan, Parmar, Jadhav, &c. They have acquired their present name from their having paid *kar* or taxes to Government. They are agriculturists. Their females appear in public. They dine with Rajputs but marry among themselves. Widow marriage is allowed.

Karhada (1,265).—A caste of Brahmans from the Deccan. They are so called from their originally settling in the Karhat country, *i. e.*, the tract between Ratnagiri and Savantwadi State, called *Karahatta desh*. There is also another tradition about their origin, *viz.*, that they were made by Parashuram from camel's bones. The Karhadas were until recently supposed to be human sacrificers and even now, there are people especially some Tailangi Brahmans who have scruples to take their meals at the house of a Karhada. Karhadas are invariably Rigvedi.

Kasai (380).—Butchers. They are of two classes, Gayakasai or beef-butchers and Bakkar-kasai or mutton-butchers. Both of them believe themselves to be of Rajput origin. Cow-killing butchers do not intermarry with goat-killing butchers. Their home tongue is Urdu in cities and Gujarati in villages. They marry only among themselves. They have a headman and a well-managed union with a common fund spent on mosques, feeding travellers and the poor. They are not held in good esteem. The proverb says "*na dekha ho bag, to dekho belai, na dekha ho thag, to dekho Kasai.*"

Kasar (78).—Deccani bangle sellers.

Kasbati (6,323).—Literally dwellers in towns. Some of them are the descendants of Baloch or Pathan mercenaries and others of Rajput converts. Their home language is Urdu mixed with Gujarati or Urdu only. Some of them hold grants of land and the rest are agriculturists or employed in Government service as sepoy, police constables, &c. Their women do not appear in public. They are Sunni in faith. The males have Pathan names as Jaffer Khan, Sirdarkhan; and the females have such names as Laduibibi or Dulabibi. They give their daughters only to Musalmans but occasionally marry Hindu wives of the Rajput or Koli castes. At such marriages, the brides' friends occasionally call in a Brahman. In other cases the ceremony is entirely Musalman. They have no headman and do not form a distinct community.

Kathi (3,473).—A curious and interesting race found in Kathiawad. The cradle of this race is unknown, but it appears to have come from Central Asia, driven by the tide of Mahomedan invasion, through Sindh and Cutch in the 14th century. A party of them, under the leadership of Umro, came to Dhank, ruled by a Vala Rajput. Umro had a beautiful daughter named Umarbai with whom the Dhank chieftain Dhan Vala fell in love. Umro agreed to marry her with him on the condition that they should eat together. To this Dhan agreed, but his brethren considering him degraded, drove him out. He became the leader of the Kathis, and had by her three sons, Vala, Khuman and



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BARODA STATE.

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Khachar, whose descendants bear their names and are considered the three noble tribes of Kathis. They are called Shakhayats, while the descendants of the original Kathis are called Avartias or inferior.



KATHI.

Kathis worship the Sun and use it as a symbol on all their documents. Owing to contact with Hindus, they worship Hindu gods and respect Brahmans. At funeral ceremonies, instead of feeding crows, they feed plovers and have a strong friendly feeling for them. They have adopted the Hindu feeling about the sacredness of the cow. They eat food cooked by any Hindu except the unclean ones and drink liquor. Widow marriage is allowed, but is seldom practised, except in the case of the deceased husband having a younger brother. In such a case, the rule is peremptory that he should marry his widow. They do not observe *sutak* like Hindus. Similarly women are not segregated as among the Hindus at particular seasons.

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Kathodia (522).—An early tribe found in the Navsari District. It has



KATHODIA.

four sub-divisions: Helam, Jadu, Pawar and Sindhi. The Kathodias found in the State belong to the last class and are the most degraded. They are black in colour and go about almost naked. They are labourers and catechu makers. They worship the Bhil Dev. They pay no respect to Brahmins and

never make use of their services. Boys and girls generally marry after they are fifteen years old. *Khandhadiya* system prevails. Polygamy and widow marriage are allowed and practised. The dead are burned. A funeral feast is given by those who can afford to do so. They raise no tomb-stone and no other ceremonies in honour of the dead. They have a headman and a caste committee.

Kayastha (523).—A caste having its headquarters in Surat. Most of them found in the State are immigrants for service. Gujarat Kayasthas claim descent from Chandra Gupta and appear to be of the same stock as the Kayasthas of Bengal. Of the twelve branches of Bengal Kayasthas, only three, Valmiki, Mathur and Bhat Nagar, are found in Gujarat. The three divisions neither dine together nor intermarry in Gujarat, but they are said to do so in Bengal.

Valmiki Kayastha (432) much resemble the better class Brahmins, such as Nagars. They are strict vegetarians. Owing to their fondness for show and pleasure, they are called *lulaji* or *lala lok*. They belong to the Vallabhachari sect. Early marriage was formerly the rule, but now boys are not married before 18 and girls before 14. There is no headman in the caste. Social disputes are settled at a general meeting of the community.

Mathur Kayastha (19) are found in Baroda and Navsari Districts. They are so called from Mathura, their original home. They came to Gujarat with the Mughal Viceroys as their clerks and interpreters. Thirty or forty years ago, they spoke the Hindustani language in their houses, but now speak Gujarati.



In religion, they are Ramanuji, Vallabhachari or Shaiva. Clerkship is the hereditary calling of the class, but some are now landlords. They look like ordinary Vanias. They have no headman. Social disputes are settled by the majority of the caste present at a meeting.

Bhat Nagar Kayastha (10) are found in Baroda like the other Kayasthas. They came originally from North India where they are still found in large numbers. They have two subdivisions called *Visa* and *Dasa*, of which Visa ranks higher. Visas formerly refused to eat food cooked by Dasas. They take Dasa girls in marriage, but do not give their girls to Dasa. They are Vallabhachari in religion. They have no headman. Caste disputes are settled by the majority of men present at a special caste meeting.

Kayatia (282).—A caste of degraded Brahmans. They are found all over Gujarat. They take their name from *kaltu* or *kayatu*, the eleventh day funeral ceremony which they alone conduct. In addition to their special duties, they act as family priests for such castes as Machhi, Mochi, etc.

Khadayata (39).—A Brahman caste, which like the Khadayata Vania caste, takes its name from Khadat, a village near Vijapur in the Kadi District. They act as priests of Khadayata Vanias.

Khadayata (2,777).—A Vania caste which takes its name from Khadat, a village near Vijapur. Khadayatas are found chiefly in Baroda and Kadi Districts. They are numerous in the Savli and Vaghodia Talukas. They are divided into Visa (1,232) and Dasa (1,543). Their family priests are Khadayata Brahmans and their family deity is *Kotyarkeshvar* of Khadat Mahudi near Vijapur in the Kadi District. They are Vallabhachari Vaishnava and have to pay large sums for marriageable girls.

Khalpa (32,210).—The name is derived from *khal*, outer skin. They are also known as Chamars or Chamdias from *charm*, skin. They are tanners and skin-dressers and are found all over Gujarat. They bear Rajput surnames and appear to be descendants of Rajputs, degraded for following their unclean profession. In Northern Gujarat, they rank below



KHALPA.



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and in Southern Gujarat above Dheds. Their work is the tanning and colouring of leather, the making of leather buckets, bags and ropes, and the repairing of old shoes. The leather is chiefly made from the skins of buffaloes, bullocks and cows. With goat and sheep skins they have nothing to do. They bury their dead. They eat coarse grain, but have no scruples to eat flesh. Their priests are Garodas. They have a headman or *patel* in each village and settle all-caste disputes by calling together five of their own body.

KHAMBHAR (776).—A sub-caste of Kachhias peculiar to the Kadi District. Their main occupation is that of selling vegetables.

Khant (2,743).—A caste of Kolis chiefly found in the Kadi and Amreli Districts.

Kharadi (116).—Turners. Found chiefly in the Baroda and Kadi Districts.



KHARADI (*Turner*).

Kharva (2,073).—The name is derived from *kshâr vâha*, salt carriers. They are found mainly in the Baroda and Amreli Districts and are immigrants from Cambay. They claim Rajput descent and have such surnames as Chohan, Parmar, Jhala, Gohel, &c. Their tradition is that having taken to salt manufacture and seafaring, they were looked upon as degraded and were called Khârvâ.

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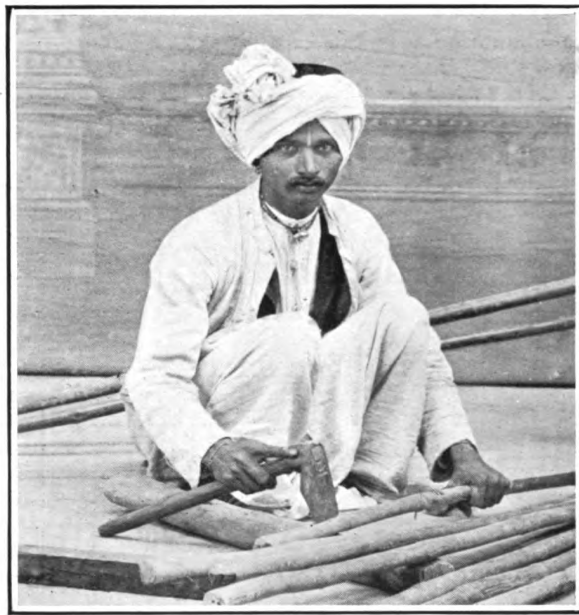


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BARODA STATE.

53

Besides Kharvas of Rajput descent there are those, especially in South Kathiawad, who have a strong infusion of Koli blood and have Talagia, Shihali and other Koli surnames.



KHARVA.

Gujarat Kharvas have three sub-castes, called Surati, Hansoti and Khambhati. The Khambhaties rank the highest, and while marrying with Suratis and Hansotis, they do not give their own girls in marriage to them. Except those who belong to the Swaminarayan sect, all Kharvas eat fish and flesh and drink liquor. After the closing of salt works on the introduction of the Imperial salt duty in 1878, Cambay Kharvas have taken to house-building, tile-turning and labour. They also make coir cords, brooms and mats. Except some Khambhati families, all Kharvas allow polygamy and widow marriage, especially with the deceased husband's brother (*diyarvatu*). *Shradhas* are performed.

KHARVA (2,128).—A sub-caste of Machhis. They eat together with Dhimar Machhis but do not intermarry.

* **Kharva (240).**—Hindu converts from the Bhoi and Kharva castes. They are also known as Machhis. They form two divisions, inland and coast Machhis. Both speak Hindustani and dress like ordinary Musalmans. The

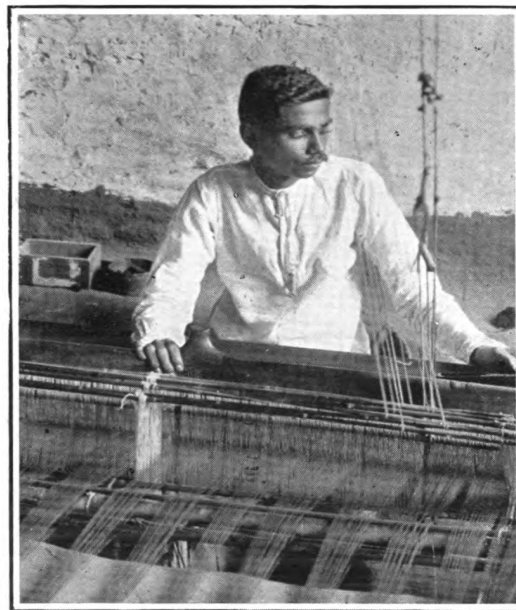
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inland **Machhis** are fresh water fishers. The coast **Machhis** make long sea voyages. Each division marries only among its own members and has a union and headman.

Khatki (670).—They are Musalman tanners. They belong to the same class as **Kasai** and intermarry with them. They tan sheep and goat skins and in country places sell mutton. A section of them, like a section of **Hindu Mochis** is called *Dhulgars*, shield-makers.

Khatri (3,395).—The caste of weavers ; found chiefly in all districts. They say that they belong to the **Brahma-Kshatri** stock, and came into Gujarat from Sindh in the 16th and 17th centuries, tempted by the strong European demand for their cloth. Their regular features and fair complexion



KHATRI (Weaver).

and the fact that they wear the sacred thread favour their claim to be of **Brahma-Kshatri** origin. The great veneration in which they hold the temple of *Hingalaj Mata* on the western border of Sindh, also points to some early connection with that province. Except that their widows remarry, their customs



differ little from those of Vantias. Many in South Gujarat eat fish and drink liquor. By religion they are Vaishnava. Each community has its headman and settles its social disputes at a meeting of all the men of the caste.

* **Khatiri** (121).—Descendants of converts to Islam from Hindu weavers of the same name. They marry only among themselves and have a union and headman.

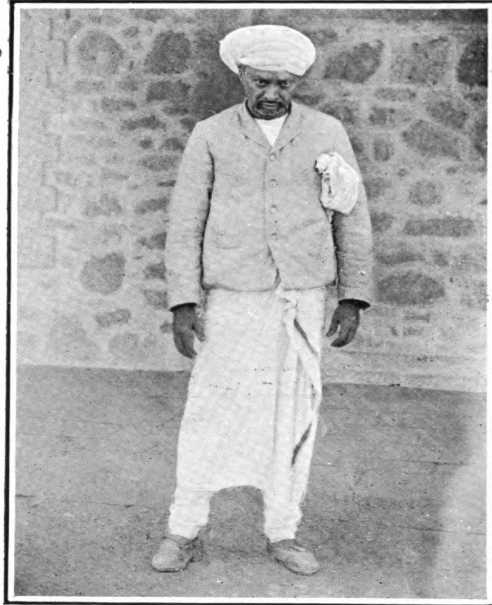
Khavas (251).—Personal attendants. They are household servants in the families of Rajput, chiefs and landholders. They are also called Golas (Kathiawad), Hajuris (Rewakantha), Vajirs (Palanpur) and Lundas (Gujarat in general). In the Baroda State they are mostly found in the Amreli Prant. A Khavas may be of a Rajput, Koli, Musalman or Dhanka origin. They eat and marry with their caste people. In Cutch and Kathiawad, Khavas form a distinct community recruited from people of all castes. Originally Khavas and Golas were on the same footing, but the necessity of men of position for having around them a trusty set of servants led to the gradual elevation of the Khavas over the Golas and a Girasia may even take a Khavas girl in marriage if well dowered. Corresponding to male servants are Khavasans and Golis, who are also called Vadharans or Chhokris. Khavasans have an independence which is denied to Golis. They and their parents decide whether they are to take service and whether they will accompany their young mistresses, on their marriage into other families. The Golis are generally girls of illegitimate birth or are purchased from destitute parents. They are seldom married and are generally sent with their young mistresses as a portion of their dowry. Their intrigues with males swell the rank of Golas and Golis who in process of time rise to the rank of Khavas or Khavasans.

Khedaval (3,548).—A Brahman caste which takes its name from Kheda or Kaira, the headquarters of the British Kaira District. Their chief settlements are at Umreth in the Kaira District and Sojitra in the Baroda District. According to their tradition they are descended from a band of *Tripravari* and *Panchpravari* Brahmans who under the leadership of Shankar Joshi and Dave came from Shrirangapattam in Mysore and settled in Kaira during the reign of a certain Mordhvaj, a Rajput of the lunar stock. The truth of the story is supported by the fact that Khedavals are still connected with Shrirangapattam. Their females wear a necklace called *chutak* and ear-rings called *kap* of the same shape as those worn by Deccani Brahman women and like them their widows dress in white. Many Khedavals, some from Sojitra in the Baroda District and others from towns in the Kaira District, have settled in Madras, Bengal, the Central and the United Provinces. Most of them are jewellers and traders.

They are divided into *Baj* "outsiders" (2,493) and *Bhitra* "insiders" (798). It is said that the Kaira chief, anxious to have a son, once offered them cows of gold as gift. The greater number refusing the gift secretly scaled the walls of the city, and came therefore to be known as *bahya*, corrupted into *baj*. Those who accepted the gift remained within the walls and came to be called as *bhitra* or insiders. Even to this day, the Baj Khedavals look upon the non-acceptance of gifts by their ancestors with feelings of pride.



Khoja (1,961).—Literally meaning “honourable converts” are the des-



KHOJA.

cendants of Luhanas, who were converted to Islam by the preachings of a Shiah preacher called Nur Satagur or Nur-ud-Din in the 12th century. Nur Satagur is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. In addition to adopting the name of Nur Satagur (teacher of pure light), he practised the Hindu abstraction or *samadhi*, which shows the process by which the first Ismalia preachers succeeded in converting the Hindus. The Luhanas were the first to be converted, and they who when Kshatriyas were called Thakkar, were called *Khavaja* (lord) after their conversion. A later element of strength in the Khoja community was the conversion

of a race of Sun worshippers called *Chak* and other tribes in the Punjab and Kashmir. One of Nur Satagur's successor Rande, originally a Tuwar Rajput, sowed the seed of Ismalia faith in Cutch and Kathiawad.

On their first settlement in the towns of Gujarat, the Khojas were parched grain-sellers, fuel sellers and bricklayers. They now enjoy powerful position in all the trades. They are scattered all over Gujarat and are to be found in all important trade centres within and outside of India.

Khojas have many observances and customs differing from those of regular Musalmans. They observe the *chhathi* or sixth day ceremony after birth. Their marriage keeps a relic of the marriage by purchase, which they believe once obtained among them. The father of the bridegroom pays Rs. 5½ to the father of the bride which he hands over to the *jamat*. Like Hindus, they follow the Hindu law of inheritance.

The religion of the Khojas is “Shiah Ismailism.” In order to present the Ismalia faith in an inviting form to the *Shakti* worshipping Luhanas, the first Ismalia missionary made some modifications in its doctrines. The *Mahdi* or unrevealed Imam of Alamut was preached to the Shaktipanthis as they looked for the tenth incarnation, the *Nikalanki* or stainless *avatâr*. The five



Pandavas were the first five Ismailia pontiffs. The first Ismailia missionary Nur Satagur (A. D. 1163) was the incarnation of Brahma that appeared on earth next after Buddha. Among the Matapanthis, each of the four Yugas has its own preacher or *bhakta*. To the first epoch is assigned as *bhakta* Pralhad, to the second, Harischandra and to the third, Udhishthir. Instead of the fourth Balibhadra, Pir Sadruddin, the third Khoja missionary, added his own name. The four sacrifices of the four Yugas were confirmed, as were also confirmed the Ghat-Path Mantra or prayer and ritual of the Shaktipanthis. Instead of Shaktipanth, Sadruddin adopted the name of Satpanth or "True Doctrine" for his new faith. Sadruddin was not connected with the family of Aga Khan, the present religious head of the Khoja community by lineal descent, but is alleged to have been a disciple of his ancestor Shah Nazir. He said to Shah Nazir that on his return to India, he would declare Hazarat Ali, the first Imam, to be *Nikalanki* or the tenth *avatar* and Shah Nazir his descendant. When Aga Khan's ancestors came and settled in India, the Khojas transferred their allegiance to them, they being believed to be the proper religious heads of their community and discarded the descendants of Saiyad Sadruddin Shah.

Balibhadra
is replaced
in Satpanth

Nikalanki

Originally the Khojas were a single body. But since about twenty years, they have split up into two factions called Panjaibhai and Pirai. The Panjaibhai section is the most orthodox body and look upon Aga Khan as the representative of the Prophet or the incarnation of God himself. The Pirai, which is a very small division, consider Aga Khan merely a *pir* or religious head of their community and nothing more.

A Khoja has to pay his Imam the *dassonth* or tithe and the *petondh*, a smaller contribution and about sixteen other minor contributions, varying from a few annas to Rs. 1,000. Besides this when pressed for money, the Imam sends the *jholi* demanding an extraordinary levy of the *dassonth* and *petondh*. The regular *dassonth*, tenth part of income, is levied on each new moon day, each Khoja dropping in the *jholi*, kept in the *jan-athkhana* for the purpose, as much as he is inclined to pay.

Khokhar (240).—Converted Rajputs of the Khokhar tribe. They claim Afghan extraction and are said to derive their name from *koh*, mountain, and *gir*, taker, because they once took an impregnable mountain fortress. They are landholders in Patan. As far as possible, they intermarry among themselves, but do not object to matrimonial connections with Babis, Lohanis and other Pathans.

KOHADA.—Same as Patanyavlia Koli.

Kokani (1,666).—A Maratha Kanbi caste ; immigrants from Konkan.

Koknastha (3,214).—Also called Chitpavan. A Brahman caste, the members of which have immigrated from the Deccan mainly for the purpose of State service. The tradition about their origin is as under :—

When Parshuram, the sixth incarnation of Vishnu, had destroyed the Kshatriyas, he, to atone for that sin, granted the whole earth to the Brahmans in gift and brought out a strip of land for his own use from the sea. Having settled there, he once wanted to have some Brahmans for the performance of a *shradha* and a sacrifice, and sent emissaries in search of them ; but none



came. This enraged him so much that he wished to create new Brahmans. With this idea uppermost in his mind, he went to the sea-shore for his morning bath and there found some fishermen standing near a funeral pyre (*chita*). He asked them who they were; they replied they were *kaivartas* and lived on fishing. On this he granted them Brahmanhood and said that they would be known to the world as the Chitpavan Brahmans, since they had been purified near a funeral pyre.

They are also supposed by some to have migrated from the north-west of India, or from Egypt, and this supposition is based upon their colour. The celebrated family of the Peshwas belonged to this caste. Koknastha Brahmans are among the Maharashtra Brahmans what the Nagars are among the Gujarati Brahmans. Koknasthas are either *Rigvedi* or *Apasthamba*.

Kolgha (692).—They are one of the lowest of the early tribes, found in the Navsari District. Though reckoned impure, they neither eat with nor touch a Bhangi. The men's dress is a cap or scanty turban, a waist cloth and a loin cloth. The women wear two clothes, one thrown over the head and shoulders, the other wound round the waist. Of ornaments they have earrings, two or three solid brass bands on each arm and one or two coils of glass beads round the neck. Anklets are not worn. As a class they are very poor and at times live on roots or fast for two or three days together. They pay no respect to Brahmans and have no priests of their own class. On the sixth day after a birth, the goddess *chhathi* is worshipped. On marriage occasions the boy's father gives the girl's father Rs. 3 as dowry. Polygamy and widow marriage are allowed and practised. They have no headman. Social disputes are settled by the whole caste.

Koli (370,953).—A term applied to tribes that differ widely from each other. Some writers speak of them as aboriginals of the plain or civilized Bhils; others find them so little unlike Rajputs as to lead to the conclusion that Kolis and Rajputs are in the main of the same stock. Bhils and Kolis of Eastern Gujarat are as hard to distinguish as are the Kolis and Rajputs of Western Gujarat. According to the author of the Bombay Gazetteer volume on Gujarat population, the explanation of this difference seems to be that the Mihiras or Gujjars, coming into Gujarat from the west, north-west and north-east, found the plain country held by Bhils. In central parts, the newcomers so dominated the earlier race that the result was a Koli hardly to be known from a Rajput. In the eastern parts, on the other hand, the newcome element was small and intermixture produced a Koli or half-blood who can hardly be known from a Bhil. Similarly the Kolis in the south had a later element so weak as to have but little affected the Dubla, Dhodia and other stocks with whom it mixed. Again in the north and west, when the struggles with the Musalmans set in, newcomers, classed under the general head of Rajputs, joining with the earlier settlements of Kolis, were in some cases absorbed by them and in others succeeded in raising the Kolis to their own level. Even now intermarriage goes on between the daughters of Talbada Kolis and the sons of Rajputs and the distinction between a Rajput and a Koli is one of rank than of race. Kolis are divided into several divisions, the principal of which are Chunvalia (7,707), Talbada (91,527), Baria (66,255), Patanvadia (22,263)



and Thakarda (153,261). These classes are distinct and, as a rule, do not intermarry. Each class is divided into a number of sub-divisions or families and members of the same sub-division or family do not intermarry. Kolis used to live as robbers. Though they have now taken to husbandry and other callings, the love of thieving has not disappeared and they contribute the largest number of convicts in the State Jails. As husbandmen, they are inferior only to Kanbis. Kolis eat fish and flesh, but owing to poverty they are generally vegetarians. They worship all Hindu gods and goddesses, but specially *Kho-diyar*, *Meladi* and *Verai Matas*. The Mahikantha Kolis regard the Mahi river as their family goddess. Some Kolis in the Navsari Taluka are *Matia*, i.e., followers of the Pirana sect. Many Kolis are followers of Bijpanth and some follow the sects of Swaminarayan, Kabir and Ramsanehi. At the beginning of the present century, the Swaminarayan Acharyas are said to have reclaimed many Kolis from lives of violence and crime. Brahmans are respected by them and also used as priests. Their priests mostly belong to Shrimali or Audich castes of Brahmans. Kolis are superstitious and have a firm belief in spirits and spirit possession. They employ a *bluvo* to exercise spirits.

Boys and girls are married after their twelfth year. The Rajput practice of marrying out of the clan is closely followed. Polygamy and widow marriage are allowed. Preference is given by a widow to her deceased husband's younger brother. A Koli can divorce his wife merely by a formal declaration to that effect in writing. A Koli woman can also abandon her husband, but in that case, she must return the *palla* or dowry settled on her at the time of marriage. As a rule, Kolis burn their dead, but children under eighteen months are buried. All questions relating to marriage are settled by a *panch* or committee of *agevans* or leaders of the caste.

Komti (3).—An immigrant Deccani caste preparing sacred threads and necklaces of beads.

Kokana (6,451).—An early tribe found in the Navsari District. They speak a mixed dialect of Marathi and Gujarati, and from their name seem to have passed into Gujarat from Konkan. They are labourers and cultivators. Some who from want of bullocks themselves drag the plough are called *hathodia* or hand-ploughmen. They worship *Brahm* and *Vaghdev*. *Brahm*, a stone placed near a *samdi* tree, is supplied with a clay horse, lampstand and flag. *Vagh*, a wooden pillar, with a tiger cut on it, is generally covered with *sindur*. Kokanas show no respect to Brahmans and never make use of their services as priests. The age for marriage is 16 to 20 for boys and 15 to 18 for girls.

The practice of *khandhadio* prevails. Polygamy is allowed and practised and widows marry again. A woman may leave her husband and go to live with another man on his agreeing to pay her husband the amount he spent as her dowry. The dead are cremated. Kokanas have a well-organised caste system. When a man suspects his wife of adultery, he calls a meeting of the tribe. The *panchayat* hears the charge, and, if proved, fines the adulterer. Part of the fine is spent in liquor and the rest is made over to the complainant as compensation.



Kotwalia (1,658).—An early tribe found in the Navsari District. They are dark in colour.



The males put on a small *ahotar* and a turban only; the females cover their lower limbs with a small piece of cloth, and their head with another like piece. They put on a bodice only when they have to go to a large town. They put on bracelets of brass, anklets of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and a girl have agreed to join in matrimony after their meetings on the roads or in the fields, the parents of the boy visit those of the girl and contract to pay from Rs. 4½ to 10 as her dowry, and fix a

KOTWALIA.

day for the marriage. On the day so fixed, the girl and her parents go to the boy's house, and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting anklets, which are given to her by her father. The next morning the girl and the boy are severally placed on the shoulders of two men who dance about, and then their hands are joined. This finishes their marriage. After this, all join in drinking liquor and toddy, and the girl's parents then depart to their house. Marriages with the children of a maternal uncle or a paternal aunt are legal with these people, but it is otherwise with the children of a mother's sister and of a brother.

In spite of this choice marriage, if the husband does not like his wife, he sends her away from his house; and if the contrary is the case, the wife returns the dowry paid to her and leaves him. This is the easy way of divorce with them. Remarriage is also prevalent among them.

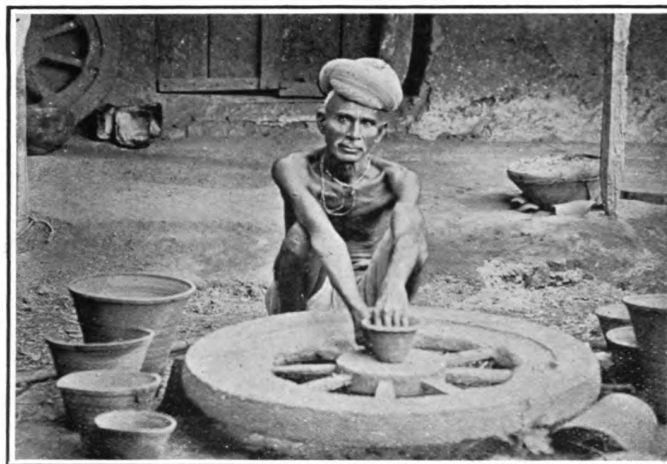
The *khandhadio* system obtains among them. The Kotwalias either burn or bury their dead; but before doing so they place a small quantity of *kodri* and a pice in the mouth of the corpse. After disposing of the dead body, they drink and then separate; at the end of a year they place a *khatrun* in the spirit yard and worship it every year.



They have no other ceremonies ; but 5 days after the birth of a child, they cowdung the house, drink liquor and toddy, and name the newly-born babe.

Kshatriya Maratha (14,785).—A section of Marathas.

Kumbhar (41,693).—Potters ; the name is derived from *kumbhakar*



KUMBHAR (*Potter*).

(*k u m b h*, a water pot and *kar*, maker); they are generally found in all cities and villages. In some places, they are called *O j h a s* and jocularly *pra-japatis* (creators). Some of them have Rajput surnames, such as Chavda, Rathod, Gohel, Solanki, &c., and show the usual pretensions to Rajput

descent. They are divided into nine sub-castes as follows :—Gujjar (32,706), Lad (2,753), Maru (1,369), Ajmeri (291), Banda (6), Khambhati (830), Sami (165), Varia (2,096), and Vatalia (1,261). Besides working as potters, many of this caste are employed in villages as domestic servants and in towns have become carpenters or bricklayers. Those who have taken to carpentry or bricklaying call themselves Sutar-Kumbhar or Kadia-Kumbhar and claim superiority over others. Marriage between near relations is prohibited. Widows remarry, the younger brother of a deceased husband has no particular claim. They live mostly on vegetable food but some in south Gujarat take liquor and even eat flesh. Brahmans officiate at their ceremonies, and are treated on equal terms by other Brahmans. They burn their dead and perform *shradha*. Each division has its headman and settles social disputes at the meeting of all the men of the caste.

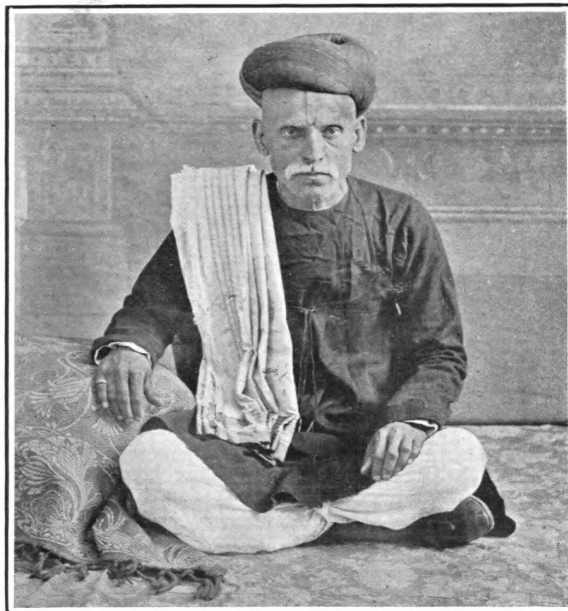
***Kumbhar (667).**—Descendants of Hindu converts from the Kumbhar caste. They are also called Karatia. They speak Gujarati. The men dress like poor Musalmans and women like Hindus, except that they wear silver bracelets of the Musalman pattern. They sell but do not make pots. The men work as labourers and servants. They marry among themselves and with Kathiaras or wood-cutters. With the Kathiaras, they form a *jamat*, union, and have a headman to settle disputes.



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Kumbhar-Sutharia (1,328).—These are those Kumbhars who, having taken to carpenters' work, consider themselves to be superior to pot-making Kumbhars, and have formed a separate caste.

Lad (8,500).—A Vania caste ; next to Shrimalis and Porwads, Lads are the most numerous in the Vania population of the State. They are found chiefly in Baroda and Dabhoi. They take their name from *Lat-desh*, the old name of South Gujarat, that is the country south of the Mahi river. They are



LAD VANIA.

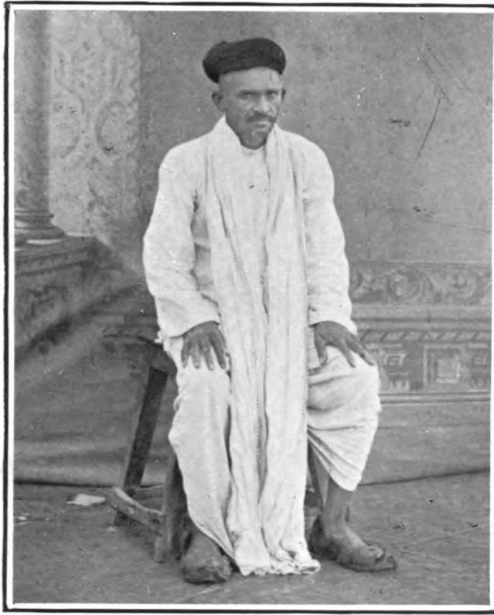
divided into Visa (4,414) and Dasa (4,086). Their family priests are Khedaval Brahmans and their family deity is *Ashapuri Mata* near Petlad. Their old names ended in *rai* and *pal* instead of in *das* or *lal* as at present, as Kalianrai, Dhanpal, &c. They are Vallabhachari Vaishnav.

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LAD (2,753).—A sub-caste of Kumbhars.

Lewa Kanbi (184,810).—A caste of landlords and cultivators. They are



LEWA KANBI.

found all over the State, but are most numerous in the Baroda District. Kanbi is a descriptive term for the big functional group of husbandmen. Gujarat Kanbis claim to be of Kshatriya stock. There is now no doubt that they are Gujjars and came from the Punjab. Socially they are divided into Patidars or shareholders in the village lands and Kanbis or cultivators. As a general rule, Kanbis allow widow marriage, but Patidars, in imitation of the Brahmans and Vantias, do not allow it. Patidars eat with Kanbis and even take their daughters in marriage, if endowed with a good dowry. Patidars of 13 villages in the Charottar (7 under Baroda, 5 under Kaira and 1 under Cambay) are considered *kulin* and are

hypergamous to the rest. They do not give their girls in marriage outside these villages, but take as wives girls from any village. They not only exact large dowries from other Patidars wishing to give them their daughters in marriage, but also practise polygamy. Within the last twenty years, there has been a change in the general attitude of the caste towards kulin Patidars, and in most of the villages *ekda* or solemn agreements have been made to eschew the kulins and to give and take in marriage only in their own social circle. There is no headman and no caste government, except among the Kanbis and Lewa Patidars of some villages.

LIMACHIA (21,450).—A sub-caste of Hajams.

Lingayat Vania (32).—Immigrants from the Deccan. A section of the Lingayats, who after relinquishing the caste system have again reverted to it.

Lodh (4).—Cultivators and labourers found in the Baroda City and Kadi and Amreli Districts.

Lonja (49).—A caste of labourers from Upper India.



Luhana (11,588).—A corruption of Lohana. They are said to derive their name from Lohanpur or Lohokat in Multan and were originally Rathod Rajputs. They were driven by the Musalmans from the Punjab into Sindh and afterwards, in the 13th century, found their way to Cutch, Kathiawad and Gujarat. In Sindh they eat flesh, are addicted to spirituous liquors, do not object to eat fish and onions and drink water from the hands of their inferiors as well as superiors in caste. Tod (*Annals of Rajasthan*, 292) says:—“Of the Lohanas the proverb runs—‘Except cats and cows they will eat anything.’” In



LUHANA.

Cutch they still use animal food, but in Kathiawad and Gujarat they neither eat flesh nor drink spirits. Gujarat and Kathiawad Lhanas do not therefore regard those of Cutch and Sindh as belonging to their caste. Lhanas are Vaishnava of Vallabhachari and Ramanuji sects. Their family goddess is *Randel Mata*, and they are devout worshippers of Darya Pir, the spirit of the Indus, who is said to have saved them when they fled from Multan. They wear the sacred thread and allow polygamy and widow marriage. Their customs do not differ from those of the Bhatias. Their family priests are Saraswat Brahmanas. They have a headman (*patel*) but give him no personal authority. Social disputes are settled according to the opinion of the majority of the members.



Luhar or **Lavar** (19,212).—Blacksmiths, from Sanskrit *lohkar*. They



LUHAR (*Blacksmith*).

are found in cities and large villages. According to their account they are the descendants of one Pithvo, who was created by Parvati out of the dust clinging to Shiva's back, to prepare weapons in Shiva's war against the demons Andhkar and Dhundhakar. They have such surnames as

Chavda, Chohan, Dodia, Sirohia, etc., which show that some Rajputs also must have taken to their calling. There are 13 main divisions in this caste, who neither eat together nor intermarry. They are Gujjar (12,177), Bhavnagari (266), Panchal (1,173), Sirohia (107), Surati (176), Chokia (51), Dali (30), Khambhati (1,350), Lodhaghada (47), Rupaghada (43), Pithva (2,910) and Parajia (332). Panchal Luhars claim to be Brahmans, who were degraded owing to their taking to the blacksmiths' profession, and in the present Census some returned themselves as Panchal Brahmans. Luhars are strict vegetarians, except in South Gujarat, where they privately eat flesh and fish and drink liquor. In blowing the bellows and in the lighter part of the work, the Luhar is helped by the women of his family. The competition of European ironware has forced Luhars to give up their original calling and become silversmiths, carpenters, watch repairers, etc., and in some cases field-labourers. In return for mending field tools, the villagers pay a Luhar in grain at harvest time. Marriage between near relations is avoided. Divorce and remarriage are allowed. Luhars belong to many religious sects, such as Kabirpanthi, Swaminarayan, Ramanandi, etc. Their priests, belong to many divisions of Brahmans who are known as *Luhar Gors* and are despised by other Brahmans.

* **Luhar** (46).—Musalman blacksmiths. They are mostly immigrants from Sindh. The men dress like Memons with a Musalman turban, coat and trousers. The women dress like Hindus. They make knives, nut-crackers, spear-heads and daggers. They are Sunnis in religion. They marry with other Musalmans and have no separate headman or union.

Machhi (2,542).—The caste of fishers. They are found chiefly in sea-board towns and villages. They appear to be Kolis, deriving their present



name from their occupation of catching and living by the sale of *machha*, from Sanskrit, *matsya*, a fish. They have two divisions, Machhi proper and Koli Machhi, who eat together but do not intermarry. In the Navsari District, there is also a colony of Deccani fishermen called Dhebras or Dhimars (Sanskrit *dhivar*, a fisherman) who dine with the Machhi sub-divisions. Machhis eat fish and flesh, but eschew beef and pork. Besides catching fish, they ply boats for hire, sell vegetables, turn tiles, cultivate and work as labourers. Koli Machhis are very enterprising and serve as *malams* (navigators) and *nakhudas* (captains) on country crafts and steamboats. The fisherman's favourite goddesses are *Shikotri* and *Hinglaj*. They employ Brahman priests, who as Machhi Gors are looked upon as degraded. They have a headman in each village. Caste disputes are settled according to the opinion of the community assembled in a meeting.

* **Machhi** (79).—Musalman fishers found in the Amreli District.

Mahar (703).—Deccani Dheds.

Maithil (2).—A caste of Brahmans from the Province of Maithil.

Makarani (566).—Foreigners from Makran Coast. They wear the hair very long and tie them in a knot at the top of the head. They part the beard, and tie the ends behind the head. Their women are generally of Gujarati descent. They speak mixed Hindustani and Gujarati. They are brave and serve as watchmen. Their women do not appear in public. In religion, they are Sunnis. They have no community or headman.

Makvana (2,015).—A caste of Kolis. From being landlords, they have fallen to be servants and peasant proprietors.

* **Makvana** (79).—Converts from the Makvana tribe of Rajputs or Kolis, who are found in the Kadi District. They wear the hair long and keep the beard parted from the middle and tie it behind the ears. Their home language is Hindustani. Their females do not appear in public. They are Sunnis in faith. Their sons marry either into Musalman, Makvana or Koli families; and their daughters into Musalman families of the Makvana, Babi or Pathan tribes. They employ a Brahman priest at their weddings. They have no headman and no caste organization.

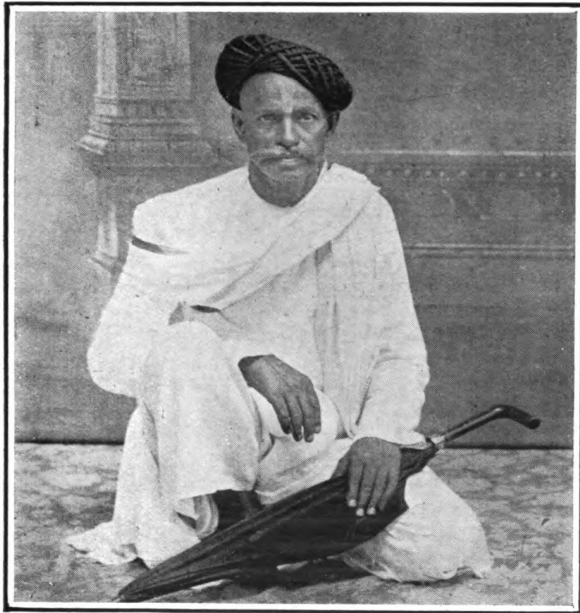
Mali (H. 2,783 ; M. 3).—A caste of gardeners resembling Kanbis in appearance and dress. They are gardeners and flower sellers. In the Kadi District, they are ministrants in Jain temples and domestic servants. They are vegetarians. In religion, they are Kabirpanthi, Ramanuji, Vallabhachari, Swaminarayan or Jain. Their birth, marriage, pregnancy and death customs do not differ from those of Kanbis. Marriage between near relations is forbidden. Widows are allowed to remarry. The widow of the elder brother marries his younger brother. Divorce is granted. Mali women are of easy virtue. Social disputes are settled by a few of the elders of the caste.

Malik or Malek (7,519).—They are converted Hindus. Their home tongue is Gujarati in North Gujarat and Hindustani in South Gujarat. They are landlords, cultivators and constables. In their marriage and other customs, they do not differ from other converted Rajputs.



Mang (122).—A wandering criminal tribe, found mainly in the Baroda and Navsari Districts. They make baskets and winnowing fans. Socially they are the lowest. They never make use of a Brahman's services nor pay him any respect. Among them, is a class of men called *Bhats* who claim to be of Brahman descent and act as their priests. Except the dog, cat and ass, they eat all animals. Polygamy and widow marriage are allowed and practised. The Mangs bury the dead. A silver image of the dead is kept in the house and in front of the image, every seven or eight days, a lamp is lighted. Some men with the title of *patel* are chosen to settle social disputes. A man guilty of breaking caste rules is fined and the money spent in drink.

Maratha (16,147).—An immigrant caste from the Deccan. It has two



MARATHA.

divisions, Maratha Kshatriya (14,785) and Maratha Kanbi (1,362), of which the former is hyper-gamous to the latter, but was not originally distinct. Maratha Kshatriyas support their claim to social superiority over Maratha Kanbis, by favouring infant marriages, forbidding the remarriage of widows and wearing the sacred thread. The Kanbi on the other hand does not claim to be a Kshatriya, allows both adult marriages and the remarriages of widows and wears no thread to indicate the twice-born status. The dividing line between the Kanbi and the Maratha is not of the nature of a permanent barrier, such, for instance, as that which exists between the Shenavi and Deshastha Brahmans. The Marathas proper are allowed to marry the daughters of the Kanbis. The latter would not ordinarily secure a daughter in marriage from their social superiors. The difficulty however is frequently surmounted by a well-to-do Kanbi, who rises to the higher rank as his means increase, and if common report is to be believed, adopts the title of Kshatriya with the sacred thread and its restrictions on adult and widow marriage. The superior division is supposed to consist of ninety-six families or *kula*, such as Surve, Bhonsle,

It has two divisions, Maratha Kshatriya (14,785) and Maratha Kanbi (1,362), of which the former is hyper-gamous to the latter, but was not originally distinct. Maratha Kshatriyas support their claim to social superiority over Maratha Kanbis, by favouring infant marriages, forbidding the remarriage of widows and wearing the sacred thread. The Kanbi on the other hand does not claim to be a Kshatriya, allows both adult marriages and the remarriages of widows and wears no thread to indicate the twice-born status. The dividing



Ghorpade, Salunke, Sitole, Chavan, etc. The bearers of the best name among the ninety Kulas are undoubtedly of Rajput origin. In 1836, the Raja of Satara sent a Shastri to the Rana of Udaipur to make inquiries regarding the origin of the Bhonsles, a leading Maratha family. The Rana sent a word that the Bhonsles and his family were one and despatched with a messenger, Raghunathsing Zale, a letter to the same effect written by Raja Shahu in A. D. 1726 to Vaghaji Sisode of Pimple in Mewar (Udaipur). Raghunathsing is reported to have satisfied himself by inquiry at Satara of the purity of blood of certain Maratha families, viz., Bhonsle, Savant, Khanvilkar, Ghorpade, Chavan, Mohite, Nimbalkar, Shirke, Salunke, Mane, Jadhav, and several others. At the same time, it has to be borne in mind that several Maratha families have *kul?evak* or totems which cannot be reconciled with a pure Rajput origin. Sun flower, *kadam* tree, the mango, the conch shell and the peacock's feather are examples of these totems which are rapidly falling into oblivion but are still worshipped on the occasion of marriages and when a new house is occupied for the first time. (Bombay Census Report, p. 183).

Maru (456).—A caste of Kanbis. Originally Malis, who after taking to agriculture assumed the name of Kanbi Maru.

MATHUR (19).—A sub-caste of Kayasthas.

Matia (403).—A caste of Kanbis mostly found in the Baroda and Navsari Districts. They were originally Lewa Kanbis, who came to be called *Matia*, because they followed the *mat* or doctrine of the *Pir*. About 300 years ago, a company of Lewa Kanbis on their way to Benares, put up at Pirana, where the saint Imamshah prevailed upon them to abstain from the hardships of a journey saying that he would show Benares to them there. This miracle he is said to have performed, and then these Kanbis looked upon him and accepted him as their holy saint. They thus acquired many Musalman customs and observances and had to separate from the Lewa Kanbis. They are strict vegetarians eating neither fish nor flesh and drinking no spirits. They also do not use asafetida, garlic and onions. They follow the Atharva Veda and call themselves *Satpanthi*. They worship the tombs of Musalman saints whose mausoleums are at Pirana, Navsari, Ahmedabad and Burhanpur. Their sacred book is a collection of religious precepts called *Shiksha Patri* made by Imamshah, the saint of Pirana. Some of them learn this book by heart and are called *Kaka* or devotee. A family of the *Kakas* officiates at a temple at Kukas in the Sinore Taluka. Matias have three religious divisions, *Panchia* or followers of Surabhai's mausoleum, originally managed by five devotees; *Satia* or followers of Baba Mahomed's mausoleum, originally managed by seven devotees; and *Athia* or followers of Bakr Ali's mausoleum, originally managed by eight devotees. Except in being called by different saints, these divisions do not differ in belief or in practice. Matias keep *Ramjan* fast and observe as holiday the *Uras* or saint's day. Besides Musalman holidays, they observe as days of fasting, *Holi*, *Akhatrij*, *Divaso*, *Balev* and *Divali*. Their chief places of pilgrimage are Navsari, Vemar, Pirana and Burhanpur. Widow marriage is allowed, the widow of a man marrying his younger brother. Divorce is lawful. A bachelor cannot marry a widow or a divorced woman without first undergoing a mock marriage



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BARODA STATE.

69

Leva Patidar separated
from Matia.
સતપંથી મતિયા જ્ઞાતિ સાથે
લેવા પાટીદાર જ્ઞાતિએ સંબંધો
કાપ્યા #History

with the *shami* tree (*Prosopis Spicigera*). Matias bury their dead. They have no headman. Caste disputes are settled by the leading men. Fines inflicted on the offenders, are used in purchasing vessels for the caste's use or are sent as presents to the saint's shrines.

From 1880 there has been a split among the Matias. Through the preaching of an ascetic called Nirmaldas, who told them of their Lewa Kanbi origin, some 200 families calling themselves Vaishnava Matias formed themselves into a separate caste as distinguished from the Pirana Matias. The seceding or Vaishnava Matias have joined the Ramanandi and Dadupanthi sects. They worship images of *Ranehhodji* or *Dwarkanathaji* and go on pilgrimage to Benares, Mathura, etc. Vaishnav and Pirana Matias do not eat together. The Vaishnav Matias have abandoned all Musalman customs, call Brahmans to officiate on marriage and other occasions and in all respects live like Lewa Kanbis. But Lewa Kanbis do not dine with them.

Mavchi (989).—A forest tribe found in the Navsari District. Those who came to Baroda as grooms are known as Bavcha.



MAVCHI.

MEGHWAL.—Same as Shenva.

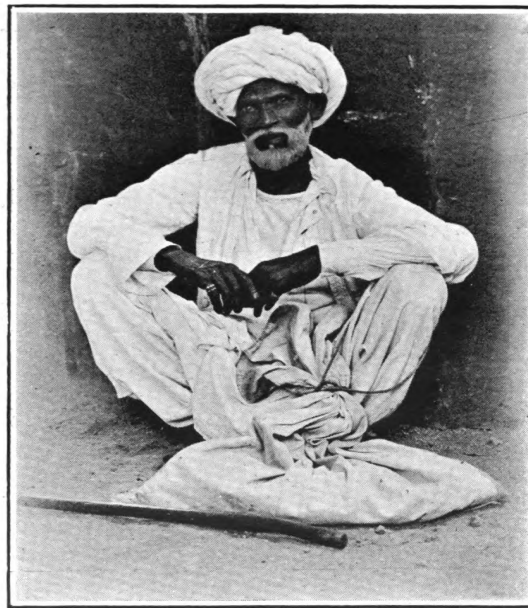
Meher or **Mer** (9).—From Sanskrit, *mihir*, fish, are the fish-bannered race found chiefly in the Porbunder State in Kathiawad. They claim to be Rajputs and are divided into five clans who intermarry. They allow widow

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remarriage, but in other respects follow Rajput customs. Generally speaking, their faces are refined and pleasing. They dress after the fashion of Bharyads. They are abstemious in their habits and live on millet bread and curds. They seldom eat meat. Their disputes are settled by a meeting of elders.

Memon (13,540).—A corruption of *muamin* or believers, a name given to the descendants of Musalman converts from the Hindu castes of Luhanas and Kachhias. The conversion first took place in the middle of the 15th century in Sindh under the persuasion of one Saiyad Eusuf-ud-Din Kadri, a descendant of a saint in Bagdad. At that time, Manekji, the head of the eighty-four *nukhs* of the Luhana community, was in favour at Nagarthatha in the court of a Samma ruler named Markat Khan. Markat Khan became a follower of the Saiyad and Manekji, his two sons and 700 other Luhana families followed their ruler's example. On conversion, the saint changed the name of the community to Muamim or believers. Before leaving Sindh, he blessed



M: MON.

his people,—a blessing to which the Memons trace their fruitfulness and success in trade. From Sindh, the Memons spread to Cutch and Kathiawad and are now to be found in all important towns in India and also in Burma, Siam, Singapur, Java and East Africa. They wear the moustaches short, according to the *sunnat* (practice) of the Prophet and the beard about six



inches long at the most. Most of them shave the head. Both males and females blacken their eyelids with collyrium. Memon women redden their palms, fingers and finger nails and their soles and toes with henna. Memons are fond of costly clothes. The men are fond of gold embroidery and the women of gay colours. They are great eaters and fond of good cheer. They have two divisions, Kachhi and Halai. The Kachhis are the descendants of market gardening Luhanas of Sindh and the Halai from Halar. From Halai, there have been three offshoots called *Dhoka* (belonging to Dholka), *Bhavnagari* (from Bhavnagar) and *Veravda* (from Veraval). The Halai Memons are darker and smaller than the Kachhi Memons, with whom they never intermarry. In spite of the Sindh strain in the Kachhi and the Kathiawadi strain in the Halai, the speech of both the divisions is fundamentally the same. Contact with Urdu-speaking Musalmans has given all Memons colloquial knowledge of Urdu. Both are Sunnis of the Hanafi School. As a class, they are religious, though some of them, especially the Kachhi, keep to their former non-Islamic social usages. The most notable of these is their refusal to allow their daughters and widows any inheritance. They are very fond of performing pilgrimage to Mecca and about 50 per cent. of them have the honourable prefix of *Haji* or pilgrim. They believe in astrology and consult astrologers, a practice condemned by the Prophet. The religious head of the Kachhi Memons lives at Mundra in Cutch. He pays his followers a yearly or two-yearly visit when a money subscription called *khedda*, from Rs. 2 to Rs. 200, is gathered from every Memon family and is paid to the *Pir*. Besides having a high priest in Sarhind in the Punjab, who visits his Gujarat followers every five years, the Halai Memons have a provincial head or Mukhi at Dhoraji in Kathiawad. He hears and passes orders in marriage and divorce matters and sometimes in inheritance cases.

MESHRI.—A general term applied to Vanias of Vaishnava persuasion.

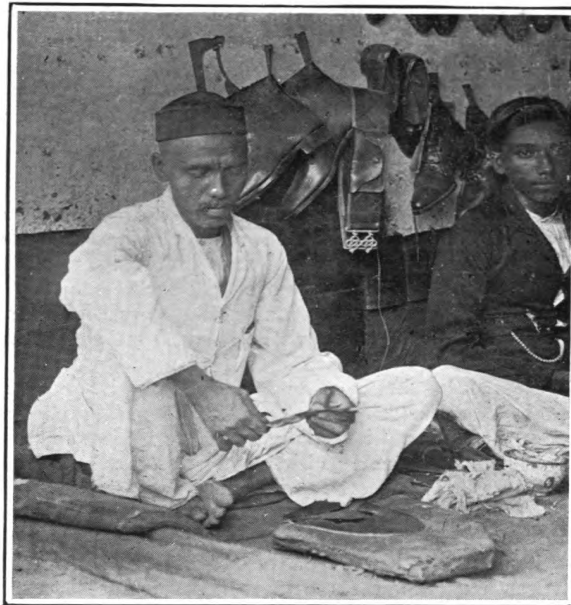
Mewada (1,692).—A Vania caste found chiefly in Baroda, Kadi and Navsari Districts in this State and also in Kaira and Surat in British Gujarat. Mewada Vanias are said to have come from Mewar and are divided into Visa (1,162) and Dasa (493). They are partly Vallabhachari Vaishnava and partly Jains. Their priests are Mewada Brahmans.

Mewada (4,824).—A Brahman caste which, as its name indicates, originally came from Mewad in Rajputana. Mewadas are divided into three classes, Bhat (1,560), Chorasī (851), and Trivedi (2,275). These three interdine, but do not intermarry. They are mostly beggars, family priests and peasants. There is a curious custom among the Trivedi Mewadas. Before marriage, the bridegroom reposes on a cot and the bride applies molasses to his navel. After this, the bridegroom goes to the marriage hall.

Mir or Merasi (310).—Literally lords, also called Langha (singers), Dholi (drum-players), Dadhi and Dom, are found chiefly in the Kadi District. In the rainy season, they work as cultivators. In the fair season, the men move about begging, singing and telling tales and playing on the drum, the fiddle and the tambourine. Their women, who dress like Hindus, stay at home and under the name of Domni and Langha, attend Mahomedan houses at marriage and other feasts and play and sing before the women. They marry only among themselves and with their Saiyad as their head form a well-managed community.



Mochi (H. 8,715 ; M. 239).—Leather workers. They are found in towns



MOCHI (*Shoe-maker.*)

The chief of these craft sections are Chandlagara or makers of lac spangles (1,568), Rasanias or electro-platers (123), Chitara or painters (77), Minagara or workers in enamel (391), Panagara or gold and silver foil-makers (250), Pakhari or makers of ornamental horse hangings (41), Netragara or makers of idols' eyes (50), Jingara or saddlers (5,264), Dhalgar or shield-makers (5) and Sikligara or grinders (18). The different sub-divisions eat together, but those Mochis who have left off working on leather, and especially the Chandlagaras, Chitaras and Rasanias have, of late, separated into separate castes and raised themselves to the level of bricklayers, carpenters, masons and other artisans. The Mochi holds a low position in social scale, and though he does not touch Khals, Dheds or other depressed classes, a high caste Hindu considers the touch of a Mochi a pollution. Mochis used to eat fish and flesh, but of late years, owing to many of them becoming followers of Swaminarayan, the use of flesh and liquor has grown less and in some places has ceased.

In all their ceremonies, they employ Brahman priests, who are called Mochi Gurs and are despised by other Brahmans. Girls are married before ten and boys at any age after eight. Polygamy is allowed and divorce is granted. Widow remarriage is allowed. The offputting of a Mochi has passed into a proverb "*Saini sanj ane Mochinu rahanu*" (the tailor's to-night and the

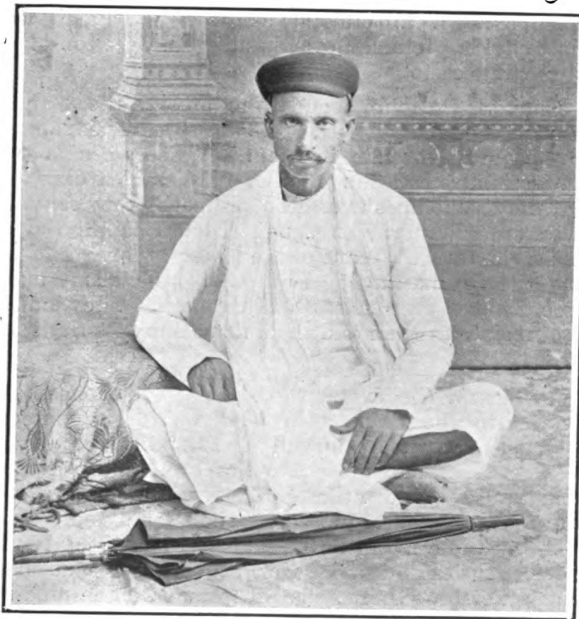
and in most of the villages. According to their own account, they were Rajputs living near Champaner, who got their present name, because one of them made a pair of stockings or *moju* out of a tiger's skin. Traces of their Rajput descent appear in their tribal surnames: Chohan, Chudasma, Dabhi, Gohel, Jhala, Makvana, Maru, Parmar, Rathod, Solanki and Vaghela. Their local divisions are Ahmedabadi, Khambhati, and Surati, who eat together but do not intermarry. Besides being divided according to their settlements, they have split up into many sections, according to their callings.



shoe-makers's to-morrow morning). As a caste, Mochis are generally unambitious. The proverb "*Mel Karvat Mochina Mochi.*" (Even if sawn in two, a Mochi remains a Mochi) illustrates that they are quite satisfied with their lot. The proverb has its origin in the following tradition : -It is said to have been the belief in olden times, that if a man got himself sawn in two at Benares, he would get the position he wishes at his next birth. Accordingly a Mochi went to Benares and desired to be sawn in two. The person in charge of the sacred saw asked him what caste he would like to have at his next birth. He pondered for a while and came to the conclusion that the caste of Mochi was preferable to all others, and openly declared "*Mel Karvat Mochina Mochi.*" The moral usually deduced from this is that each generally likes his own caste.

Each sub-division of the caste has its headman. Social disputes are settled at a meeting of all men of the caste.

Modh (8,800).—A Brahman caste, so called from Modhera, once an



MODH BRAHMAN.

important place in the Chansma Taluka, Kadi District. They are divided into five classes—Agia r a s a n a (1,171), Chaturvedi (6,394), Dhinoja (759), Jethimal (48), and Trivedi (70). These neither interdine nor intermarry. There is a great difficulty in obtaining wives in this caste, in consequence of the large amount to be paid to the bride's father. All the five sub-divisions are to be found in the State, the Chaturvedi who are proficient in the four Vedas, the Trivedi, who know three, the Jethi who are wrestlers, the Dhinoja, who live at Dhinoj in the Chansma Taluka and the Agiarasana, who

are found in Baroda and Amreli Districts. The Dhinojas were till the last century professional thieves and murderers and their depredations spread far and wide.

Modh (3,560).—A Vania caste which derives its name from Modhera in the Chansma Taluka of the Kadi District. Modh Vanias form an important



element in the Vania community and are found in all the Districts. They are also found in Malwa, where some of them seem to have emigrated from Modhera, while others migrated to Adalaj, Gogha and other places in Gujarat, when Ala-ud-Din's army invaded Gujarat in 1298 A. D. Modh Vantias are divided into six different sub-castes, each of which keeps itself aloof from the rest, and illustrates how castes are sub-divided in Gujarat. The main divisions are *Adalja* (76), from Adalaj near Ahmedabad; *Goghava* from Gogha and *Mandaliya*, from Mandal, formerly a place of consequence about 48 miles north-west of Ahmedabad. All the divisions are sub-divided into Visa (1,109) and Dasa (2,203). Goghava and Adalja intermarry in Kathiawad and Cutch, but not in Gujarat proper. At the wedding of Modh Vantias, a sword and a fly-whisk are used which suggest a Rajput origin. But no trace of tribal surnames remains. They are Vallabhachari Vaishnavas. Malwa Modhs used to allow widow remarriage so late as in the 17th century. They appear to have however given it up in imitation of the Deccani Brahmans, who accompanied the Maratha invaders and settled in Malwa.

The large class of oilmen, known in Gujarat as Modh Ghanchi, were originally Modh Vantias, who by taking to making and selling oil were considered as degraded and now form a separate caste.

Molesalam (8,966).—Converts to Islam, made from among the Rajputs, chiefly in the reign of Mahmud Begada (A. D. 1459-1513). The name is derived from *Maula-Islam*, meaning masters in Islam. When an infidel was converted to Islam, it was the custom to call him *Maula*. Molesalams dine with other Musalmans, and though they sometimes take flesh, ordinarily they eat vegetables like Hindus. A Molesalam will marry his daughter to a Shaikh, Saiyad, Mughal or Babi, but not, as a rule, to Musalmans of the lower order. The son of a chief may get a Rajput girl in marriage. But other Molesalams marry either among their own people or the poorer classes of Musalmans. They employ *kazis* and *maulvis*, but also maintain their old Brahman family priests and support Bhats and Charans.

Momna (7,183).—From *momîn* (believers) they are the descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismailiya Saiyads, of whom Imamshah of Pirana was the most distinguished. Most of them on Palanpur side shave the head and wear the beard, but those on the Ahmedabad side, keep the *choti*, shave the face and look like Kanbis. They put on their old Kanbi turbans. Their females dress like Hindus. Almost all eat flesh, but those living in the Kanam tract of the Baroda District are strict vegetarians. Instead of the *Koran*, they read Imamshah's book of religious rules and also worship Hindu gods. Circumcision is practised and the dead are buried. Both males and females have Hindu names. In addition to Musalman marriage, the Kanam Momnas call in a Brahman and go through the Hindu ceremony. Like Hindus, women wail and beat the breast at deaths. Palanpur and Baroda Momnas do not intermarry. Each settlement has its union, headman and code of rules, which are generally well kept.

Motala (30).—A caste of Brahmans. It takes its name from Mota, a village about 16 miles south-east of Surat. The Motala, Jambu and Kapil Brahmans are said to have come to Gujarat from the Deccan about the same



time. About a century ago, intermarriages took place between the Motala and Jambu Brahmans. In addition to their appearance, their practice in four points is the same as that of Deccani Brahmans and supports the tradition that the Motala Brahmans came from the Deccan. Their *kuldevi* is the Kolhapur Maha Lakshmi. At the time of marriage and four days after, the bride keeps her head uncovered and fastens the end of her *sadi* from left to right. The marriage wrist cord is made of wool instead of cotton thread. They belong to the *Kanva Shakha*. In the last three points, the practice of the Jambu and Kapil Brahmans is also the same. One peculiar custom among the Motala Brahmans is that marriages take place on the same day every fourth year. They are very intelligent and are chiefly engaged as clerks in Government and private offices.

Mughal (1,054).—They are of two distinct classes, the Persian and the Indian Mughals. Persian Mughals are the descendants of Persian political refugees and merchants. They form a distinct community and generally marry among themselves. They are chiefly found in cities. The second or Indian Mughals are the descendants of the Mughal conquerors of India and are found in all parts of the State. Like the Persian Mughals, the men place the title of *Mirza* (born of a great man) before their names and add *Beg* (lord) after them, as Mirza Mahomed Beg. The women add *Khanam* to their names, as Hussaini Khanam. In appearance they do not differ from ordinary Musalmans. In religion, they are Sunnis. They are occupied as cultivators, constables and sepoy.

Multani (49).—Muselman immigrants from Multan. They were originally Hindus who left the Punjab during the early Mahomedan invasions and settled in Gujarat. They are said to have been converted in the reign of Mahmud Begada (A. D. 1459-1513). They add Khan to their names and are soldiers, tailors, shoe-makers or servants. As far as possible, they marry among themselves and hold a low position among Musalmans.

Nagar (7,990).—A caste of Brahmans. They claim to be the highest among the Brahman castes of Gujarat. As a rule Gujarati Brahmans do not intermarry, but they have no objection to interdine, except with those Brahmans who are considered as degraded. But Nagars neither intermarry nor interdine with other Brahmans. They rank themselves above all other Brahmans and are undoubtedly a shrewd and intelligent people. They have an engaging address and their women are comely. By their tact, skill and intelligence, they always advance themselves into power in Government service, which is their main occupation. Their motto is “*Kalam, kadchhi ane barchhi*” (pen, laddle and spear) which means that writing, cooking or fighting is the only work which a Nagar will do.

There are several traditions current among the Nagars about their origin. One tradition says that they were created to officiate at Shiva's marriage. According to another they were created to officiate at Shiva's sacrifice. A third tradition is that they are the descendants of a Nag, who pursued by some enraged snake charmers, assumed the form of a Brahman, fled to Vadnagar, married a Brahman girl and had several children by her, who came to be known as Nagars. Vadnagar was no doubt the place of their original settlement, and has given to them the name Vadnagara Nagars. Nagar is a Sanskrit word meaning belonging to or residing in a *nagar* or city.



Nagars were probably so called either from their residence in the city or from their descent from the Nag tribe of people, who appear to have followed the Indo-Scythian king Kanaksen, intermarried with local Brahmans and settled in Vadnagar. Even at the present day Nagars say that their women are Nag *kanyas* or Nag maidens.

There are seven main sub-divisions of Nagars.—Vadnagara (2,368), Chitroda (85), Krashnora, Prashnora (157), Sathodra (223), Dungarpura and Visnagara (4,963). None of the divisions intermarry or dine together except that food cooked by Vadnagaras or Dungarpuras is eaten by all other classes except Prashnoras. The split in the community is attributed to Shiva's wrath whose temple (Hatkeshwar) was excluded from Vadnagar when the town wall was built. It is said that from that day Nagars commenced leaving Vadnagar and the town now contains but one Vadnagara Nagar family. Another tradition attributes the Nagar migration to certain Nagars taking presents from Vishaldev, the Chohan king of Patan. When Vishaldev founded Visnagar, he caused a sacrifice to be made at which he invited many Vadnagara Nagar Brahmans and offered them *dakshina*, but they refused to accept it. The king then wrote upon pieces of paper the grant of certain villages and wrapped them in betel leaves which the unsuspecting Brahmans accepted. The grantees however were excommunicated by their caste men, who had remained behind at Vadnagar; whereupon they went and settled in the villages granted to them, and formed a separate caste as Vishalnagara Nagars. In addition to the seven main divisions, there is an eighth sub-division of Nagars called Barad among the Visnagaras and Sathodras. They are those who, unable to have wives from their own community, married girls from other castes and lived apart. The rest of the sub-divisions are named after the places of their settlements subsequent to the split into Vadnagaras and Visnagaras. The Chitrodas take their name from the town of Chitrod, which is believed to be near Bhavnagar. They are a small body and are found in Bhavnagar and Baroda. The Sathodras take their name from Sathod, a village near Dabhoi. They are found in Dabhoi, in this State and in Nadiad, Ahmedabad and other places in British Gujarat. The Prashnoras take their name from Pushkar near Ajmer and are found mainly in Baroda District and Kathiawad. They are *vaidyas* and readers of *Purans*. The Krashnoras take their name from Krishnanagar or Krishnasagar. They are found in Gujarat.

Of the seven divisions, Vadnagara, Visnagara and Sathodra are again sub-divided in *grahastha* (laymen) and *bhikshuka* (priests). There are no intermarriages between the Grahastha and Bhikshuka sections among the Vadnagara Nagars.

Among Nagars marriage is a very expensive thing. The bridegroom has to present to the bride money for gold and silver ornaments and this has given rise to the proverb: *Rupiya hoya gagardi, to male Nagardi* (a Nagar can marry if he has a potful of rupees).

Nagar (3,657).—A caste of Vanias. Like Nagar Brahmans, it claims Vadnagar as its original seat. Nagar Vanias are found in considerable number in the Kadi Prant, more especially in Vadnagar, Visnagar and Vijapur. They are divided into Dasa (1,156), Visa (2,356) and Pancha (97).



Like the Brahmins of the same name, they are shrewd and intelligent and are mainly employed in trade or Government service. In religion they are Vallabhachari Vaishnava. A small sub-division called Bam Nagars wear the sacred thread and are Shaiva. They are strict observers of religious ceremonials and do not eat with other Vanias.

Naghor (105).—Musalman cart-drivers. Before railway, they brought people from Malwa to Gujarat. Now they go only on short distances. They marry among themselves and form a separate community with a headman chosen by the people.

Naghoshi.—Same as **Rotia**, a section of trading Vohoras.

NAIDA.—A general term applied to all the members of the early tribes in the Navsari District.

Naika or **Nayakda** (10,030).—An early tribe found in the Navsari and



NAYAKDA.

Baroda Districts. It has four sub-divisions—Cholival, Nicha, Gabad and Kadhad—of which the first two eat together but not with the last two. None of them intermarry. This tribe once held the place of leaders among the Dhodias, who look upon them with respect, and at marriage and other ceremonies treat them as Brahmins. Like Dhodias, they are peasants and cultivators. At betrothal and marriage, men and women dance both singly and in pairs. The dead are cremated. A year after a death, a memorial stone (*khatrun*), is set up. It is rubbed with red lead, a hen is killed

and its blood sprinkled on it. After the ceremony is over, the hen is roasted and eaten by the party. Every year at *Holi* time, a hen is offered to the memorial stone. Hereditary headmen settle caste disputes.

Nair (9).—Immigrants from Madras side.

Nandora (16).—A caste of Vanias. It takes its name from Nandod, the capital of Rajpipla. Nandoras are found chiefly in the Baroda City. They are



not divided into Dasa and Visa. Their family priests are Nandora Brahmins; their family deity is *Nandikeshwar Mahadeo* and they are Vallabhachari Vaishnavas in religion.

Nandora (1,039).—A caste of Brahmins, found mainly in the Baroda District and especially in the Baroda, Karjan and Sinore Talukas. Nandora Brahmins, like Nandora Vantias, take their name from Nandod, the capital of Rajpipla. To this class belong the family priests of the Rajas of Nandod and Dharampur. The rest are cultivators or priests of the Kanbis or beggars.

Napal (28).—A Brahmin caste; derives its name from Napa, a village in the Borsad Taluka, Kaira District. They are chiefly peasants, and say that originally they belonged to the Audich stock.

Nat (63).—Rope dancers and acrobats. They derive their name from the word *nrit*, to dance.

* **Nat** (4).—Musalman tumblers, found in small numbers, are converts from the Hindu tribe of the same name. Besides Hindustani and Gujarati, they speak a gypsy dialect of their own. In the rainy season, fifty to hundred families meet together in some central town, settle disputes and hold marriage and death feasts. After the beginning of the fair season, they start in bands of eight to ten with their donkeys, sheep, goats, dogs and fowls and perform acrobatic feats. In this, the females take the chief part and are called *kabutari*, *machhli*, &c. Except that they circumcise their boys, bury their dead and eat animal food, they are Musalman in name. They honour Hindu gods and perform Hindu ceremonies at their births and marriages. When a Nat dies, a small spot is burnt in the head. This is *dagh dena* or branding.

Nima or Nema (135).—A Vania caste. It is said to have entered Gujarat from Marwar about 200 years ago. They are divided into Visa (121) and Dasa (7), who neither eat together nor intermarry. The Visa are both Vaishnava and Jain and the Dasa are only Vallabhachari Vaishnav. Their family deity is *Shamlaji* near Idar.

Ode (1,639).—Earth diggers. They were originally brought by Sidharaj Jesing to dig the Sahasraling tank at Patan. They are now earth-diggers, bricklayers and day-labourers.

OLGANA.—Same as Bhangi.

Oswal (2,944).—A caste of Vantias. According to Tod (Western India, 465), they are descendants of the Solanki Kings of Anhilwada (A. D. 942-1240), who gave up the sword for the till. They have such surnames as Chaudhri, Jhala, etc., which supports the theory of their Rajput origin. They are divided into three sub-castes, Visa (1,253), Dasa (1,422) and Pancha or Leta. The last sub-division is found in Cutch and ranks the lowest. They allow widow remarriage and few Shravak or Meshri Vantias eat with them. Dasa Oswal marry Dasa Shrimali and Dasa Porwad, but Dasa and Visa Oswals, though they eat together, do not intermarry. The family goddess of all Oswals is *Osia* in Marwar. Their priests are mostly Audich Brahmins.

Otara (47).—Brass founders. They are found in the Navsari District.

PAGI.—A sub-division of Talbada Kolis.

Pakhali (23).—Water carriers.

PAKHARIA (41).—A sub-caste of Mochis.

PAKHIA (2).—A sub-caste of Bahrots.



BARODA STATE.

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Palival (27).—A Brahman caste chiefly found in the Baroda City as well as in the Kadi and Amreli Districts. They belong to the Kanyakubja division of Brahmans and take their name from Pali, a chief trade-centre in Marwar.

PANAGARA (250).—A sub-caste of Mochis.

PANCHAL (1,173).—A sub-caste of Luhars.

PANCHOLI (210).—A sub-caste of Ghanchis.

PANCHOLI (2,711).—A sub-caste of Sutars.

Panjnigara (52).—Musalman cotton thread starchers. They are converts from the Hindu caste of the same name. Both males and females wear the ordinary Musalman dress. They marry only among themselves. They have a well-managed union with separate headman.

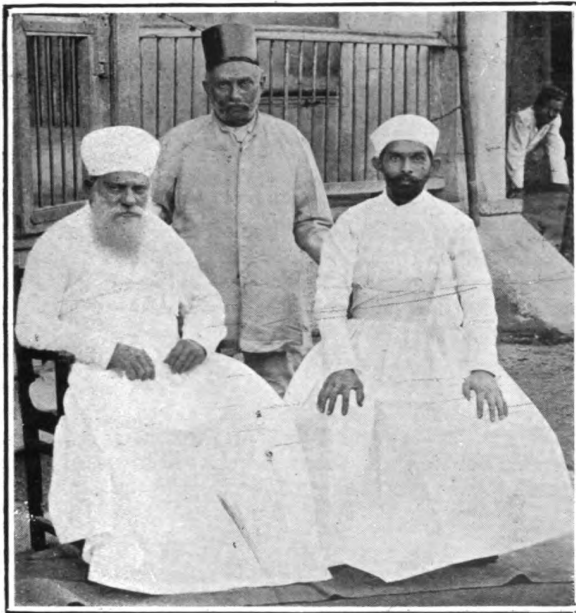
PARAJIA (332).—A sub-caste of Luhars.

PARAJIA (1,250).—A sub-caste of Sonis.

Parashar (10).—A caste of Brahmans so called from the name of their *gotra*.

Parmar (91).—They are Musalman converts from the Parmar clan of Rajputs. They intermarry among the converted Rajput classes and are either land owners, cultivators or servants.

Parsi (7,955).—The name means the people of Pars or Fars, the south-west province of Persia, the capital of which is now Shiraz. The present Parsis of India are the descendants of those who were forced out of their country more than 1,280 years ago by the Arabs, who conquered and well-nigh annihilated them. They landed first at Diu, then at Cambay and subsequently near Sanjan, a little to the north of modern Daman, where they kindled the sacred fire called Iran-shah which now burns at Udwada, in thanksgiving of their safe arrival; but the traditional belief is that they brought it unextinguished from Persia. The Hindu king of Sanjan allowed them free liberty to follow their own religion, while they had to import certain ceremonies and customs



MOBED (*Parsi Priest*).



of the Hindus. Very little is known of them for over 800 years after this settlement. But they still follow their own religion in laborious rituals, which have been handed down to the present day. Among the Parsis, there is a sort of hierarchy, though not on the rigid method of the Hindus, but there are no castes. The Mobeds are to them what the Brahmans are to the Hindus. The stronghold of Mobeds is the Baroda town of Navsari, because the Parsis migrated to it from Sanjan and Bahrot and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the dead be recited and no funeral services can be held except by the Mobeds. When a child is seven years old, the ceremony of investing it with the *kasti* or sacred thread is performed. The Kasti is made by the inter-twinnings of 72 strong threads, spun out of wool and woven in a special way on a sort of loom. It is sufficiently long to go thrice round the waist and to allow of its being knotted up in certain ways, which every child is taught to do. Mobed (priests) and Behdin (laymen) could not intermarry 50 years before. But the restriction is not now much observed.

Parsis are divided into two divisions, called Shehenshahi and Kadami. This division arose in A. D. 1745 from dispute regarding the reckoning of the year. Shehenshahis are those who kept to the Indian reckoning and the Kadamis, those who adopted the Persian practice. Formerly intermarriage was shunned but it is now common. Conversions from one division into another are rare.

Parsis speak the Gujarati language and put on a head-dress peculiar to them. The priests dress wholly in white. Parsi women wind a white piece of muslin round the head.

Fire is the chief object of Parsi veneration and the Fire temple is the public place of Parsi worship. Besides the leading rites and ceremonies called *jashan*, *gambhar* and *muktad*, Parsis have many minor practices and observances to which more or less a religious sanction is attached. A Parsi must always keep his head and feet covered, he must never be without the sacred shirt and cord, must never smoke and must wash his hands, if he puts his fingers in his mouth. After shaving his face, a Parsi bathes before touching anything.

Parsis followed many of the practices and beliefs of Hindus and Musalmans. They made offerings to the Hindu *Holi*, offered vows and sacrificed goats and cows to *Shitala Devi*, and some offered oil to *Hanuman*. They offered vows and made presents to *Tabuts* and at the tombs of Musalman *Pirs*. Their women had great faith in amulets which they bought from sorcerers and wore round their neck or in their hair to win the favour of their husbands. Most of these superstitious practices have now died out of the community as a whole on account of the spread of education.

Pasi (15).—A caste of labourers from Central India.

Patanvadia (22,263).—A caste of Kolis, so called from Patan, their original home. They are also called Kohoda. They freely partake of animal food and are the only class of Kolis who eat the flesh of the buffalo. They are lower in social rank to other Kolis. Most of them have Rajput surnames such as Chavda, Dabhi, Vaghela, etc.



Pathan (16,307).—One of the four classes into which the regular Musalmans are divided. They are of Afghan origin. The men add *Khan* to their names and women *Khatun* or *Khatu*.

PATHARE (140).—A sub-caste of Prabhus.

PATIDAR.—A term applied to superior class of Lewa Kanbis from their being sharers in the village lands

PEPAVANSHI (4,916).—A sub-caste of Darji.

Pindhara (203).—A Musalman caste chiefly found in the Kadi District. They are labourers and petty traders.

Pinjara (5,408).—Cotton-cleaners. A term applied to Hindu converts



PINJARA.

who follow the profession of cotton cleaning. A Pinjara is a cotton scutcher, who striking a bow with a heavy wooden plectrum uses the vibrations of the bow-string to separate the fibres of the cotton, to arrange them side by side and to part them from dirt and other impurities. Some of them have left their

traditional occupation after the introduction of cotton mills and are now shopkeepers, bricklayers, pedlars, oil-pressers, &c. They are ashamed of their old name of Pinjara and call themselves Vohora or Dhunak Pathans. In villages they put on Kanbi-like turbans and in towns *fentas*. Their women dress like Hindu females.

PRITHVA (2,910).—A sub-caste of Luhars.

Poladi (44).—The descendants of Afghans, who came to Gujarat with the army of Alla-ud-Din Khilji. They came to be known as *Poladi*, from *polad*, steel, on account of the dexterity displayed by them in breaking the hard stones of the *Rudramala* temple at Sidhpur in the Kadi District. Poladis are now mostly agriculturists or serve as peons and constables. They are mainly found in the Sidhpur Taluka. They marry only among themselves and with Khureshi, Behlim and other *Ashraf* tribes. Their women do not appear in public. They dress like ordinary Musalmans.



Pomla (44).—A curious caste found in the City of Baroda. Its members speak a dialect which resembles the Telugu. Both males and females have Gujarati names, such as, Haribhai, Narsi, Jamni, Kashi, etc. They live upon making and selling toys, brooms and baskets of palm leaves and seem to have migrated into Gujarat from the Madras Presidency about two hundred years ago. They have the custom known under the name of *la couvade*, that is, the odd rule prevalent among several primitive peoples in different parts of the world, requiring that the husband should be doctored while the wife gives birth to a child. This has given rise to the proverb :—“*Pomli jane ane Pomlo khāya*,” which is applied when one enjoys the fruit while another undergoes the labour for earning it. Immediately after delivery the female is made to drink the juice of the bark of the *nimb* tree, and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days during which time the male lies confined and takes the usual medicines. The Pomlas say that they do not lie confined merely to observe a custom ; that they actually feel indisposed during the period and the indisposition is but a mark of favour of the Mata or goddess, and that immoral ones among them being outside the Mata’s protection are not allowed by the Mata to lie confined. They have small settlements in Nadiad, Ahmedabad, Broach and Surat also. At every twelve years, a gathering of this caste takes place at Dumral Bhagol in Nadiad in honour of the Mata, when those who are specially favoured of the goddess perform various miraculous feats, such as walking on fire, etc.

Remarriage is not common among the Pomlas, the belief being that their tutelary goddess *Lakshmi Mata* does not favour those who perform it.

Porwad (8,613).—A Vania caste said to take its name from Porwad, a suburb of Shrimāl or Bhinmāl, the old capital of south Marwar. They are divided into Visa (2,852) and Dasa (5,694) who interdine but do not intermarry. Among Visa Porwads, there are both Jains and Vaishnavas. Their family priests are the Shrimali Brahmans and their family deity is the *Shri* or *Mahalakshmi* of Shrimāl. They are partly Vaishnavas and partly Jains.

Prabhu (3,153).—A caste of the Kshatriya class, originally immigrants from the Deccan. Prabhus are found in all the divisions of the State. Their main occupation is government service. They are divided into Chandraseni Kayastha (3,013) and Pathare (140), who neither interdine nor intermarry. There are no sub-divisions among them. At one time, “Dawne Prabhus” were considered a sub-division of Chandraseni Kayastha Prabhus, who took food with them, but did not allow marriage relations. It being proved that Dawne Prabhus were true Chandraseni Kayastha Prabhus and were so called simply on account of their residence in the District of Daman and that ‘Damni’ was changed into ‘Dawne’. Marriages are also allowed and the two sections are now treated as one without any distinction.

PRASHNORA (157).—A sub-caste of Nagar Brahmans.

Pushkarna or **Pokarna** (68).—A Brahman caste found mainly in the Kadi and Amreli Districts. They take their name from Pushkar or Pokar lake about eight miles north-west of Ajmer. They act as family priests to Bhatias and are also engaged as husbandmen, confectioners and clerks. They are enterprising and travel to various parts of India, and also visit Zanzibar and



Arabia. They are followers of Vallabhacharya and their family goddesses are *Laxmiji* and *Chamunda* in Marwar. They sometimes wear the sacred thread at some place of pilgrimage. Gujarat Brahmans do not dine with Pokarnas who eat cakes and balls cooked by Bhatias. On the sixth day after a birth the women of the family, singing as at marriage, bring a clay horse from the house of the mother's father to her husband's house. On marriage occasions, men dance in procession and women sing immodest songs.

Rabari (44,916).—Herdsmen. They claim to be Rajputs, who instead of



RABARI.

marrying Rajput women, married celestial damsels (*apsaras*) that is, perhaps, Charan women or daughters of god (*devputris*) as they style themselves and were therefore called Rahâ-bahâri, that is going out of path. Their original home is said to be the United Provinces from which they moved to Marwar, and from thence to Gujarat, Kathiawad and Cutch. Some of their surnames are the same as Rajput tribe names, *e.g.*, Chohan, Dodiya, Gohel, Jadav, etc. Except in Kathiawad, Rabaris have no sub-castes. In Kathiawad, there are six sub-divisions which interdine but do not intermarry. They take flesh and drink spirits and in Kathiawad eat with Musalmans. They are quarrelsome people and by break-

ing fences, and grazing their cattle on crops cause great loss and annoyance to cultivators. In religion they belong to Bijmargi, Ramanandi, and Pirânâ sects. Their priests are Audich and Sompura Brahmans. Among them all marriages take place on the same day. The Rabaris of one or more villages who wish to have their daughters married meet in a temple. A Brahman is called and he fixes the marriage day. Marriage among near relations is avoided. Widow marriage and divorce are allowed. The younger brother of the deceased husband has the first claim upon his widow. The dead are buried. *Shradhas* are performed, and caste people are feasted on the eleventh and twelfth day after a death. Rabaris have a headman but he has little authority and caste disputes are settled at meetings of the men of the caste.

Rajgor (1,016).—A caste of Brahmans; so called because they are the priests of chiefs, and are found mainly in the Amreli and Kadi Districts. They



were originally Audich Brahmans, but were looked upon as degraded, owing to their allowing widow marriage and eating with Vania and Kanbis. They are the priests of Rajputs, Kathi chiefs and Oswal Shravaks.

Rajput (64,228).—A Kshatriya caste found in all the parts of the State but principally in the Kadi Prant, as Anhilwad Patan in that district was, for many centuries, the capital of the Rajput kings of Gujarat. The chief social peculiarity of the Rajputs is their division into clans. The following is a list of the 103 Rajput clan names in use in Gujarat :—

Ada, Avera, Balater, Barod, Bhati, Bihola, Solanki, Biya, Bodav, Chamarpa, Chandavrat, Chavada, Chavad, Chochu, Chiod, Chohan, Chudavat, Dabhi, Dagb, Daima, Dairja, Devchand, Devda, Dhandhu, Dod, Dodiya, Duval, Ed, Galecha, Ghelot, Gohel, Golter, Gor, Gujar, Hadial, Harashi, Hatha, Humad, Jadav, Jadeja, Jhala, Jiriya, Jodha Rathod, Joja, Jut, Kaba, Kachhotia, Kalam, Karadia, Kher, Khod, Khula, Kukan, Lakam, Mahida, Makvana, Mal, Masani, Mer, Mohal, Mori, Narvan, Padhra, Padhiar, Palonia, Parmar, Pesrau, Puravia Chohan, Rana, Ranrathod, Rathod, Raval, Ravar-Solanki, Rehevar, Revod, Sedhal, Sisodia, Sodha, Sodria, or Sadria, Sojatria, Solanki, Songad, Surcha, Suvar, Tank, Tantol, Thokiya, Tuar, Vadhel, Vadvasia, Vaghela Vaish, Vaja, Vala, Vamla, Vanol, Vantia, Varam, Vejola, Vethia, Vezania, Virpura Solanki, Udvat and Uma.

All clans eat together and intermarry, but the members of a clan are forbidden to marry within the clan, as they are believed to be the children of one common ancestor. The Dagb, Karadia and Padhra clans allow widow remarriage and let their women appear in public. They are therefore looked upon as degraded. The Daghs are found in Cutch, Karadias are scattered all over Gujarat and Kathiawad; and Padhras are found only in the Surat and Navsari Districts. Of the other clans only Chavada, Chohan, Daima, Gohel, Gori, Jadeja, Jhala, Parmar, Rathod, Rehevar, Sarvaiya, Sisodia, Solanki and Vaghelas have retained their importance. The rest have sunk into insignificance.

Rajputs are by birth soldiers and landholders. Some of them are even now chiefs, *Girasias* or land holders and holders of service lands. But their service as soldiers is not in demand; and by their indolence, habits of extravagant expenditure and opium taking, most of the landholders have lost their patrimony and dwindled into peasant proprietors. A great many of them are forced to take service as peons and constables and even as personal attendants and field labourers.

Except among their lower classes, Rajputs have no headman. Caste disputes are usually settled by a jury of four or five respectable persons of the clan who have the power to fine or expel from the caste.

Rangrej (48).—They are dyers of Hindu origin and are said to be converts from the Khatri or weaver caste. Their home tongue is Urdu. Their women appear in public and knot cloth for calico printing. Except that in marriages the bridegroom walks instead of riding, they have no particular customs. They form a distinct community and have a union and headman. They marry only among themselves.



Rathod (59).—They are Musalman converts from the Rathod tribe of Rajputs. They are Sunni in name, neither learning the Koran nor saying the prayers. Their ceremonies are in many respects Hindu. They keep to the Rajput custom of sending a *khandu* to the bride's village. When the bride is a Hindu, both Hindu and Musalman ceremonies are performed. At deaths women wail and beat the breast like Hindus. Some of them reverence the *Acharya* of the Swaminarayan sect. They have no headmen and do not form a separate community.

Raval (41).—A caste of Brahmans. It takes its name from Raval, a village in Kathiawad. Ravals are found mainly in the Baroda and Kadi Districts. They say they are a branch of the Valam Brahmans who in consequence of some dispute formed a separate community. Some Kathiawad and Cutch Ravals have been degraded for eating and intermarrying with Charans.

Ravalia (22,484).—Also called Jogi. They appear to be of Rajput origin and are subdivided into Sakhia (clansmen) and Vahalia (carriers).



RAVALIA.

Sakhias are divided into Joshi Raval, Maru Raval and Patai Raval. Both Sakhias and Vahalias eat together and intermarry. Surat Ravals are divided



into Khambhati, Rajbhari and Surati ; and Ahmedabad Ravals into Baria, Bhallia, Bhoinia Makvana and Udlia. The five Ahmedabad sub-divisions eat together, but do not intermarry. Ravals eat fish, mutton and fowl and drink liquor. They keep sheep and asses and work as carriers and labourers ; some weave bed tapes and a few cultivate lands. They also beg and it is considered pious to give cooked food to a Raval especially when there has been some death in the family. Widow remarriage and divorce are allowed ; younger brother has the choice of marrying his elder brother's widow. They have caste councils and headmen in large villages.

Rayakval (155). A Brahman caste, found mainly in the Baroda District. It takes its name from Raika near Dhandhuka. Rayakval Brahmans are divided into two classes, *Mota* or great (24) and *Nana* or small. The members of the small community are looked upon as degraded and in many respects correspond with Kanbis. The cause of degradation was the remarriage of a widow and a Rayakval marrying a Bharvad's daughter.

Rayakval (5).—A Vania caste ; derives its name from Raika, near Ahmedabad. They are not divided into Visa and Dasa. Their priests are Rayakval Brahmans and they are Vallabhachari Vaishnava in religion.

REWAKANTHIA (319).—A sub-caste of Bhavsar.

ROTIA (12).—Also called *Naghoshi*, from their being vegetarians. A section of trading Vohoras.

RUFAGHADA (43).—A sub-caste of Luhar.

Sachora (210).—A Brahman caste ; takes its name from Sachora in the south of Marwar. They are divided into Visa (91) and Dasa (106) and do not eat food cooked by other Brahmans. Some of them act as *mukhijs* in Vallabhachari temples and others are either cooks or peasants.

SADHU.—A general term applied to the Hindu ascetic class.

General description of Sadhus.—As a rule, ordinary Hindu Sadhus adopt a life of easy, irresponsible indolence and mendicancy. They know well how to time their wanderings so as to make them fit in with the festal event of each locality within their annual round. They are generally attired most scantily, and for protection from the sun's rays and insect pests, have their skin rubbed over with ashes. Most of them have on their foreheads and noses *tilaks* or neatly painted white or coloured sect marks. Irrespective of sect some called *Juttadharis* have their hair braided and coiled upon the anterior part of the crown of the head ; some called *Bhoureeahs* wear their hair falling in disorder about the face ; while others have shaven pates. Most Sadhus wear strings of beads about their necks or carry rosaries in their hands. From the nature of the beads it is easy to distinguish between the followers of Vishnu or Shiva, according as they favour beads of the holy basil wood (*Ocimum sanctum*) or the rough berries of the *rudraksha* tree (*Elaecarpus ganitrus*). The Shiva rosary or *japmala* consists of 84 *rudraksha* beads and the Vaishnava one of 108 beads of *tulsi* (basil) wood. Some Sadhus wear phallic emblems suspending from the neck by woollen threads ; some wear great wood or metal ear-rings ; and others wear armlets of iron, brass or copper which are well-known as badges of visits



to the lofty Himalayan monasteries of Pasupatinath, Kedarnath and Badrinath. Some have a white conch tied on to their wrist, indicating a pilgrimage to Rameshwar and some have symbolical marks branded conspicuously upon the arm as evidence of a pilgrimage to Dwarka. Most of the Sadhus keep in their hand a pair of big iron fire-tongs. They use a wooden staff, called *bairagun* as a chin-rest or arm-rest and earthen pipes called *chillums* for smoking *ganja*. Some Sadhus keep with them miniature chapels with miniature stone or metal idols or pictorial representations of the deities, which are set up when they make a halt at any place.

As a part of their *tapascharya* or austerities, some Sadhus undergo many inconveniences, pains and sometimes even terrible tortures. Some called *Panch Dhuni* sit under the open sky girt about with five small fires ; sometimes only four fires are lighted, the sun overhead being regarded as the fifth one. Some sit and sleep on a bed of spikes, called *kanak saiya* ; some called, *tharashri*, stand leaning on some kind of rest for days or weeks together. Sadhus known as *Urdhvamukhi* hang head downwards suspended from the bough of a tree for half an hour or more. Those known as *Urdhvatahu* keep one or both of their arms erect over head till they are reduced to a shrunken and rigid condition. Some practise *Ashtangdanavata*, that is, applying the eight parts of the body—the forehead, breast, hands, knees and insteps—to the ground and thus measuring the ground, go on a long pilgrimage by slow and laborious marches. Some called *Jalshai* sit a whole night immersed in water. Some called *Falahari*, live upon fruits, others called *Dudhahari* subsist on milk alone, while those known as *Aluna* never eat salt with their food. As aids to meditation, a great number of *asans* or postures, *e. g.*, *padmasan* or lotus posture, have been devised. Some Sadhus perform purificatory rites known as *neti karma*, drawing a thread through the mouth and one of the nostrils with the object of cleansing the nasal fossæ ; *dhoti karma* swallowing a long strip of cloth and after it has reached the stomach drawing it out again with the object of cleansing out the stomach ; *Brahma datan* cleansing the throat with a long and thin green stick used as a brush ; *brajote karma* and *ganesh kriya*, for flushing the colon without instrumental aid.

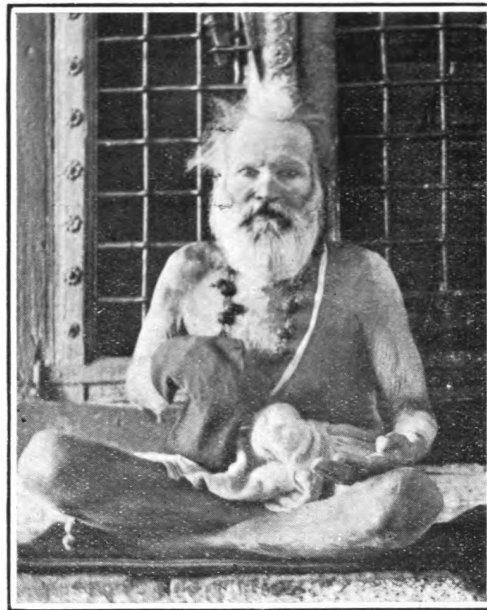
A Sadhu's anger and displeasure are much dreaded and avoided as far as possible. Some Sadhus are believed to have magic powers by which they can work wonders and cause calamities. Some are believed to be proficient in alchemy by which they can turn the baser metals into gold ; while some affect to be fortune-tellers, palmists, and expert medicine men and conversant with hidden treasures. Many a credulous or greedy devotee has lost his all and come to grief in seeking to become rich with the help of Sadhus.

Shaiva and Vaishnava Sadhus.—The Sadhus usually met with in this State are : (1)—Shaiva :—(a) Brahmachari, (b) Sanyasi, (c) Dandi, (d) Yogi and (e) Paramhansa ; and (2)—Vaishnava :—(a) Ramanuji or Shri Vaishnava, (b) Ramanandi, (c) Ramasanehi and (d) Swaminarayan. Shaiva Sadhus while paying special honour to Shiva do not, as a rule, reject the other gods of the Hindu Pantheon. In the same way, Vaishnava Sadhus while specially adoring Vishnu in his human incarnations as Ramachandra or Krishna, either with or without their consorts, do not disregard Shiva altogether.



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Brahmacharis.—Brahmacharis or celibates belong to an inferior ministering order. This order is said to have been created by Shankaracharya to serve as helps and companions to Sanyasis and Paramhansas. Brahmacharis also generally serve as worshippers in Mahadev or Mata temples, put on a red fisher-like cap on their head, and a necklace of *rudraksha* beads on their neck.



BRAHMACHARI (*Shaiva*).

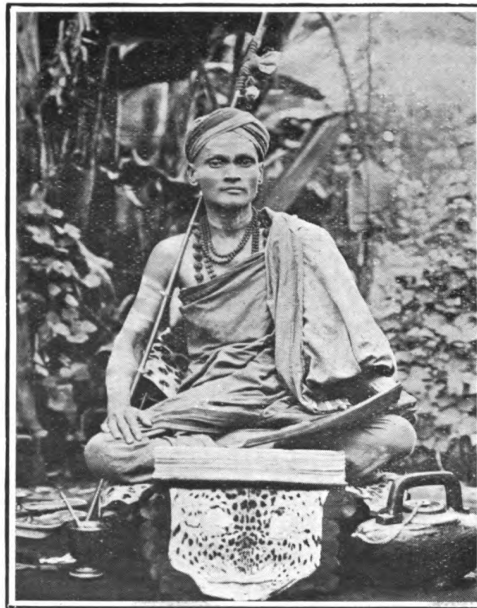
Sanyasi.—All Hindus, even Shudras and out-castes may become Sanyasis. When after a period of probation the postulant wishes to be received as a *chela*, he has to bring an offering including a *linga* and a *rudraksha* berry to the Sanyasi whose disciple he wishes to become. Four Sanyasis are required for the initiatory ceremony. The chief of the four, the selected guru, whispers into his ear the *mantra* of the order; another confers a new name upon him, which generally ends in one of the following ten suffixes :—Giri, Puri, Bharti, Ban, Auran, Parvat, Sagar, Tirth, Ashram and Saraswati; the third rubs him over with ashes, and the fourth breaks his sacred thread if he have one, and cuts off his *shikha* or scalp-lock. After initiation, the *chela* is excepted to serve his *guru* for a time in order to learn wisdom from him. When the period of probation

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is over, more ceremonies are performed including *shradh* or post funeral rites of the new *Sanyasi*. When a *Sanyasi* dies, he is buried in a sitting posture facing east or north-east, with arms supported on a wooden rest called *chairagun*. As the followers of Shankar, though paying special honour to Shiva, do not reject the other gods of the Hindu Pantheon, the order of *Sanyasi* is a mixed one and has many *Vaishnavas* and even *Tantries* among its members. All *Sanyasis* may eat together and accept food from any Hindu. They rub ashes over their bodies, wear salmon coloured robes and a tiger skin if they can get one. They make sect marks on their forehead, wear a necklace of *rudraksha* berries or at least one such berry. The hair of their head and beard is allowed to grow freely. In their hands they carry a pair of iron tongs. Whenever they are seated, they light a fire and smoke *ganja*.

Dandi.—The *Dandis*, so called from the *danda*, or staff, which every member is required to carry, were originally recruited exclusively from the twice-born or sacred thread-bearing castes, but now any Hindu is allowed to join the order. He who wishes to become a *Dandi* fasts for three days. On



DANDI (*Shiva*).

the fourth day, there is a *havan* (sacrifice) after which he is shaved, head and all. He is then taken to a river or tank in which he is made to stand waist deep in water, and take out his sacred thread. While in water, he receives the *mantra* of the order from his guru and also a new name which has for its



suffix, *ashram*, *tirth*, *bharati* or *swami*, when he steps out of water, he is given the *dand*, a bamboo with six knots, and a piece of salmon coloured cloth attached to it and a gourd and is robed in five pieces of salmon colored cotton cloth, one piece being wrapped round the head. Rules for his guidance in life are explained to him. They are to the effect that he must not touch fire, must take one meal a day, must get his food from the houses of Brahmans only and so on. He is further enjoined to preach to the people and to practise virtue. Dandis shave their head, upper lip and beard. As a distinctive feature, they bear the Shaiva mark on their forehead, viz., the *tripundra*, a triple transverse line made with ashes obtained from the fire of an Agnihotri Brahman. A Dandi is not required to worship any god, but some worship Shiva and also Vishnu as Narayan. They repeat initiatory mantras *Om Namah Shivaya*, salutation to Shiva and *Namo Narayan*, salutation to Narayan. Some Dandis worship the deity *Nirgun Arianjaya*, that is, devoid of attributes, or passion. Dandis are either buried or thrown into some river when they die.

Yogi.—Yogi or Jogi, as they are called in the vernacular properly means one who practises *Yoga* with the object of uniting his soul with the Divine Spirit. The word *Yoga* means union and *Yoga Vidya* is the complex system of philosophical doctrines and practical exercises for promoting union between the individual soul and the divine spirit. The *Yoga* philosophy founded by Patanjali teaches that by certain practices a man is able to obtain complete mastery over matter. These practices are *pranayams* or long continued suppression of breath and 84 different ways of fixing the eyes on the tip of the nose. It has recently attracted much attention in the west and the United States of America. Yoga is not confined at present to Yogis alone, nor is it practised by all who are known as Yogis. Many a religiously-disposed layman and follower of other sects resorts to it when so inclined. Yogis regard one Gorakhnath as the founder of their order. They pay special respect to Shiva, a demigod called Bhairava and nine *Nathas* or immortal saints. They also hold in special veneration 84 *Siddhas* or perfect Yogis, some of whom are believed to be still living upon the earth. Members of all castes may become Yogis. They are divided into several sub-orders, of which the two more prominent are *Kanfati* and *Oghar*. They wear rosaries of *rudraksha* beads and put on *langotis*, or loin cloth only and sometimes salmon coloured garments. They wear their hair plaited with threads of black wool and coiled on the top of the head. They mark their forehead with a transverse line of ashes and also smear the body with ashes. They live in monasteries and often move about the country in groups or singly. They bury their dead in a sitting posture facing the north. The *Kanfatis* wear huge wooden ear-rings (*mudra*) and their sect names end in *Nath*. The *Oghars* have names ending in *das* and are recruited from the lowest of castes. They do not wear ear-rings but keep a small wooden pipe, called *nath* suspending from the neck by a black thread.

Some Yogis are earnest men of high character, but many of those who move about the country in the guise of ascetics are ignorant and worthless impostors and even dangerous characters.

Yogis returned to a worldly life have formed castes in Gujarat which are known as Jogi, Ravalia, or Bharthari. They live as itinerant beggars, common



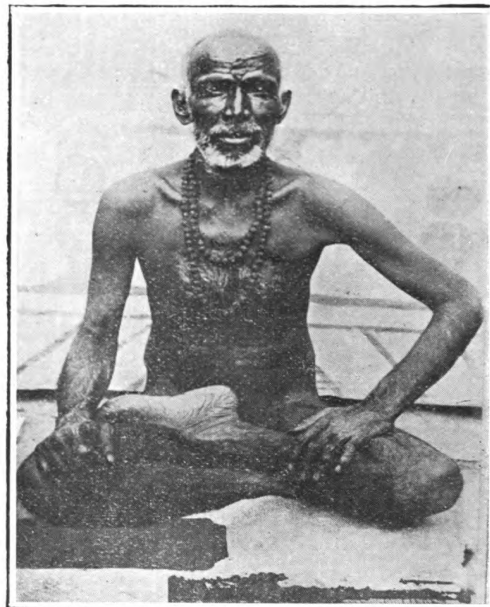
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carriers, tape-weavers and day-labourers. Those of them who are beggars carry a small fiddle with them and sing religious songs and verses in the streets.

Paramahansa.—Paramahansa, derived from Sanskrit *param*, great, and *hansa*, a swan which can separate water from milk, means one who can distinguish truth from falsehood. The order of *Paramahansa* ranks higher than that of Sanyasi or Dandi. Only those Dandis or Sanyasis who have undergone a probation for not less than twelve years can be admitted to it. Paramahansas occupy themselves solely with the investigation of the supreme Brahma, without regard to pleasure or pain, heat or cold, satiety or want. In proof of



PARAMAHANSA (*Shaiva*).

their having attained this ideal perfection, they move about in all weathers and sometimes do not speak even to indicate any natural want. Some members of this order even go about naked or affect to live without food, or eat only when fed by others. Some refuse food unless they are fed by a *kumarika* with her own hand. Paramahansas are buried when dead or floated in a running stream.

Aghori.—Shiva ascetics called *Aghori* or Aghorpanthi are seldom seen in towns and villages, but a few are said to be living on the Abu, Girnar and Pavagadh hills. The Aghoris seem originally to have been worshippers of Devi and to have required even human victims for their rites. They are hideous in appearance and their habits are very repulsive. They eat human flesh which

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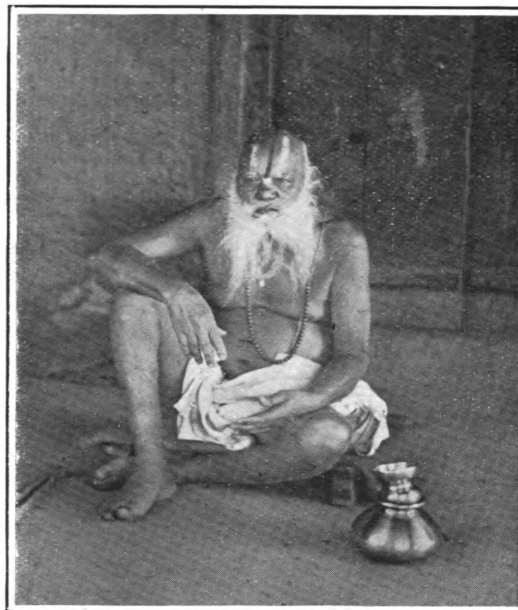


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they procure secretly from the graves in the villages they pass through. They push in pantheistic doctrines of the Vedant philosophy to its logical conclusion by arguing that if anything in existence is only a manifestation of the Universal soul, nothing can be unclean. Aghoris are much dreaded by the people, and sometimes impostors succeed in extracting alms from them by threatening to eat in their presence disgusting offal or foul carrion.

Vaishnav Sadhus.—All Sadhus of the Vaishnav sect devote themselves especially to the worship of Vishnu and differ from one another mainly in paying adoration to him in his human incarnations either as Ramchandra or as Krishna. Rama worshippers may or may not associate Sita with their God. Krishna worshippers usually adore his consorts Laxmi and Radha or his mistress Radha alone along with the deity.

Shri Vaishnava.—Acetics of the Ramanuji sect are called *Shri Vaishnavas* because they worship Laxmi as the consort of Vishnu. They have monasteries in the Deccan, but occasionally reside in the Ramanuji temples at Baroda,



SADHU (*Ramanuji*).

Dabhoi, Dwarka, Sidhpur and other places in the State. They wear silk or wool garments and are scrupulous in keeping caste distinctions and in the

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preparation and privacy of their meals. Their necklaces and rosaries are made of *tulsi* wood or of lotus *seeds*. A novice is initiated with the name of Narayan or Vishnu. The special marks of the Ramanuja sect are a close shaven mustache, and Jai Sita Rama, as the salutation phrase ; the disc or *chakra* and the conch or *shankh*, emblems of Vishnu, and vertical or slanting lines on the forehead of white clay, a perpendicular red streak for Laxmi in the middle, with a horizontal white clay line connecting the three across the root of the nose, the whole from one to two inches wide and representing Vishnu's throne.

Ramanandi.—Ramanandi Sadhus bear on their foreheads the distinguishing Vishnu sect mark, the *trifala*, which consists of three upright lines ; the centre one red and the side ones white. They also wear necklaces and rosaries of *tulsi* wood. Marriage is allowed among a division called *sanjogi* but forbidden to the division called *naga* or naked. The head guru who resides at Kheda in



ACHARI (*Ramanandi*).

Jodhpur is enjoined celibacy. The Nagas are divided into (1) Achari, (2) Sanyasi, (3) Khakhi, and (4) Vairagi. The Acharis wear silken and woollen garments, the Sanyasis salmon colored cotton clothes, the Khakhis only a loin

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cloth with their bodies besmeared with ashes and their hair and nails unclipped. Some of them perform severe austerities such as standing on the head, sitting amidst fire and smoke, keeping their heads erect for hours together believing that the greater the self-inflicted severity, the greater the salvation. The name Vairagi derived from *vi*, without, and *rag*, passion, *i.e.*, without attachment to



KHAKHI (*Ramanandi*).

the world, is commonly applied to all Vaishnavite Sadhus. Vairagis do not wear coloured clothes but put on *janoi* or sacred thread, whether originally of the twice-born caste or not. They keep a tuft of hair on the crown of the head and as a head covering use a white cotton *safa*. Ramanandi Sadhus salute each other with the words *Jaya Sita Rama*.

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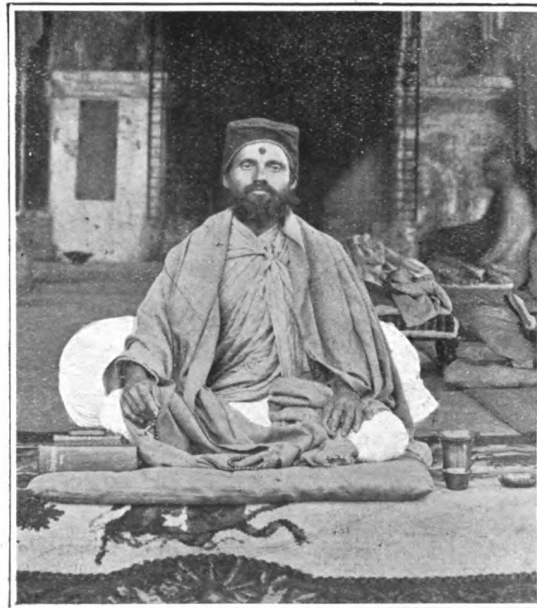
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Ramsanehi.—Sadhus of the Ramsanehi sect live in their monasteries in Marwad and in their subordinate establishments in Baroda, Visnagar and other places. Among their rules of conduct, truthfulness, control over the passions, a solitary residence and begging readymade food from lay followers are enjoined. The use of fire or even a lamp at night is strictly forbidden and even the touch of a coin is held sinful. They rise and bathe at early dawn and wear an ochre coloured piece of cloth. Their forehead mark is of white *gopichandan* clay in shape like the flame of a lamp emblematic of divine light. They use a rosary of *ratanjal* or red sandal.

Kabir Panthi.—Kabir Panthi Sadhus have no distinctive dress or ceremonies. As far as they affect peculiarities of any kind, they follow those of *bairagis* wearing *tulsi* beads and having the *trifala* painted on their foreheads.

Swaminarayan ascetics.—Swaminarayan ascetics are of three orders: *Brahmachari*, *Sadhu* and *Palo*. Brahmacharis rank the highest, after them come Sadhus, while the Palas who rank the lowest are mere attendants on the Acharya or head Guru, or temple servants.



BRAHMACHARI (*Swaminarayan*).

Brahmachari.—A Brahman follower of the sect who is prepared to lead a celibate life and dedicate himself to the service of the faith can be a *Brahmachari* after the probation of about a year. A Brahmachari wears a white

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dhoti, wraps an ochre coloured cloth round the upper part of his body and puts on a red woollen cap or *phenta* on his head. His duty is to read the Purans and other religious books, and to preach to those who visit the temples. Brahmacharis are allowed to use metal vessels for eating and drinking. They can also keep hair on the head and wear moustache and beard.

Sadhu.—*Satsangis* or followers of the sect who are lower in rank than Brahmans, but not lower than Kanbis, can be Sadhus. A Sadhu must lead a celibate life and devote his full time to the service of the faith. He is required to shave his head, beard and moustache. He must put on an ochre coloured *dhoti*, wrap round his person another similarly coloured cloth, and put on a *jalua* or head dress of the same colour. Brahmacharis and Sadhus are prohibited from wearing coats, jackets or other tailormade garments. A Sadhu



SADHU (*Swaminarayan*).

must use a wooden dish (*patra*) and a wooden jug (*kamandal*). He should on no account use metal vessels. Like the Brahmachari, he reads or preaches to the people. Swaminarayan Sadhus and Brahmacharis are not allowed to go out of the temples singly. They always move about in pairs or groups. At the head-quarters, they live in monasteries; while moving in the district they live in the temples of the sect which are to be found in almost every village.

Palas.—Like Brahmacharis and Sadhus, Palas also must lead a celibate life and devote themselves to the service of the faith. They are recruited from Koli, Rabari and other low castes. They are allowed to put on white garments

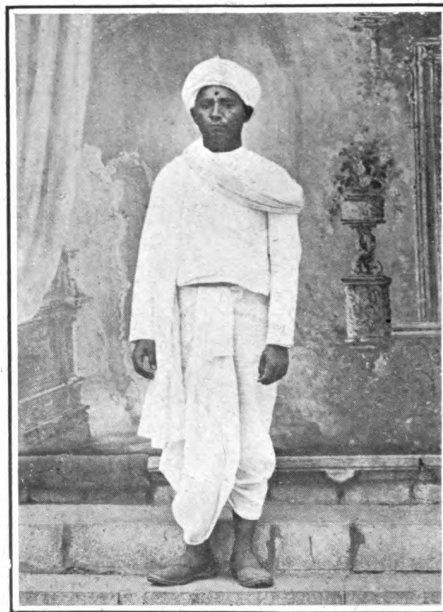


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and also to use shoes, and tailor-made coats. They serve as menials waiting upon the Acharya or as servants and managers of the temples. They are quite necessary in the organization of the sacerdotal order of the sect, for only they can touch money or make the necessary purchases.



PALO (*Swaminarayan*).

Daily Life.—Brahmacharis, Sadhus and Palas rise early, offer prayers and attend the six o'clock meeting where the head Brahmachari or Sadhu delivers a sermon or reads from the Purans. They retire at nine o'clock and read or study till dinner time at eleven. They then meet at the temple, take a recess at two, reassemble at three and hold religious discourses till six in the evening. At night supper is served only to the weak or infirm and to those who wish to have it. The rest read sacred books and retire at eleven o'clock. Brahmacharis and Sadhus are forbidden to indulge in the pleasures of the palate. They are required to mix up the different viands together before eating. A Brahmachari or Sadhu may not even look at a woman. Should he touch one, even accidentally, he has to expiate for the sin by a whole day fast.

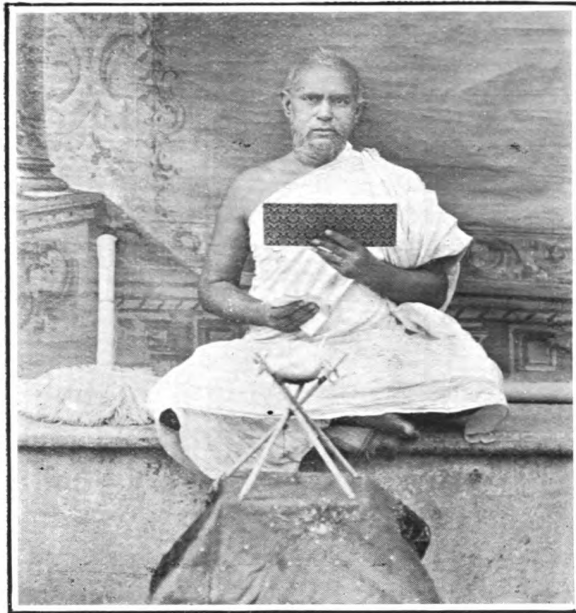
The distinguishing forehead mark of this sect is a vertical streak of *gopi-chandan* clay or sandal paste with a round red powder mark in the middle, and a necklet of sweet basil beads.

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Jain ascetics.—There are three classes of ascetics—Sadhus, Sadhwis



SADHU.

and Gorjis. Any person may become a Sadhu. The Sadhu wears only two pieces of *bhagava* or ochre coloured cotton cloth but no head-dress. He does not allow the hair of his head, moustaches or beard to grow. Except when enfeebled by age he does not shave, but after allowing his hair to grow for about six months, tears it out with his fingers or gets it clipped. He always carries his staff (*dand*) and (*ogho*) brush, and before he sits down, sweeps the ground to push insects away. He sleeps on a blanket and

owns no property. He never kindles fire or cooks food for fear of killing any living thing, but begs cooked food from Shravaks. He enters those houses, only whose doors are open, and on entering repeats the words *Dharma Labha* (fruits of religion). The owner of the house lays before him *bhiksha* or cooked food. When he has gathered enough for a meal from the different houses, the Sadhu returns and eats at home. Drinking water is collected in the same way. During the fair season, Sadhus are forbidden to stay more than five days in the same village and more than a month in the same town. But they are allowed to pass at one place the rainy season, that is, the four months from Ashadh Sudi 14th to Kartik Sudi 14th. The Sadhu's chief duties are to study and teach the Jain Shastras and to keep the *panch maha vratas* or five main vows. They are to refrain from *pranatipat*, life taking, *murti-harad*, lying, *adattadan*, receiving anything without the knowledge of the owner, *mutihun*, sexual intercourse, and *parigraha*, taking gifts not allowed by religious rules.

Sadhwis.—Sadhwis or nuns are recruited from religious Shravak women. A Sadhwi wears one robe round the waist and another on the upper part of the body. Like the Sadhu, she tears out the hair of her head once in six months, carries *dand* and *ogho* and begs her meal and water.



Gorjis.—A Gorji differs from a Sadhu in wearing white instead of red ochre clothes. Gorjis grow the moustache and hair of the head. Unlike Sadhus, Gorjis have no order of female Gorjis. Except a few who break the rules and cook rich food in their monasteries, Gorjis never cook but beg *bhiksha* like Sadhus. Any person may become a Gorji. At present most of them are sons of low-caste Hindus, or illegitimate children, who are brought up by *Gorjis*. For this reason, they have sunk in estimation. Gorjis practise sorcery and magic and prescribe medicine.

Shripujya.—Sadhus and Sadhwis belong to no *gachha*. Gorjis and Shravaks are divided into *gachhas* or bodies. Each *gachha* has a spiritual head, called Shripujya, who is chosen from among the Gorjis of the same *gachha*, provided he was originally a Shravak or a Brahman. Shripujyas wear their hair and dress and beg in the same way as Gorjis, except that a Gorji sometimes brings his food and water for him with his own.

Initiation.—There is little difference in the entrance ceremonies for Sadhus, Sadhwis or Gorjis. The person, who wishes to become a Sadhu, goes to a learned Sadhu, and bowing at his feet humbly asks him to take him as his pupil or chela. The Sadhu finds out that the parents and relations of the youth are willing that he should become a Sadhu, and that he has sufficient strength of body and mind to stand the fasting and other discipline laid down in the Jain scriptures. A lucky day is chosen for the initiatory ceremony. When the disciple is a man of means, the ceremony is performed at his expense. In other cases, the cost is contributed by the Shravak community, who are always pleased when additions are made to the number of their religious class. The ceremony is celebrated with the same pomp as a marriage. A procession starts from the house of the disciple, who is seated in a palanquin, with a cocoanut in his hand and passing through the principal streets. A female relation of the person to be initiated carries in her hand a *elhab* or bamboo basket with the articles required for the intended Sadhu. The procession passes outside of the town and stops below an *asopalo* (*Polyalthia longifolia*) tree, where the *guru*, who is awaiting the arrival of the procession, performs the initiatory ceremony. The Sadhus form a circle round the novice, and the laity stand behind. The novice puts off his old clothes except the waist cloth. He then plucks out the hair of his head or gets some one to do so, and puts on his new garments as a Sadhu. He is then given a new name, containing at least one letter of his original name. Camphor, musk, sandal, saffron and sugar are applied to his bare head, while the initiator repeats texts calling on him to observe with care the five prescribed vows, *panch maha vratas*. He is then supplied with the articles allowed to an ascetic by the Jain scriptures. They include five wooden pots or *patra* in the shape of deep dishes, a *dand*, about five feet long, a *ogho* or brush, which, while walking is carried under the left armpit and is used to sweep the ground. The ceremony is completed by the guru throwing *ras khap* or fragrant powder on the head of the new ascetic as he passes. He does not return to the town, but passes the night in the neighbouring village or in a rest-house outside the town. He comes back next morning and stays in the *apasara* or monastery.

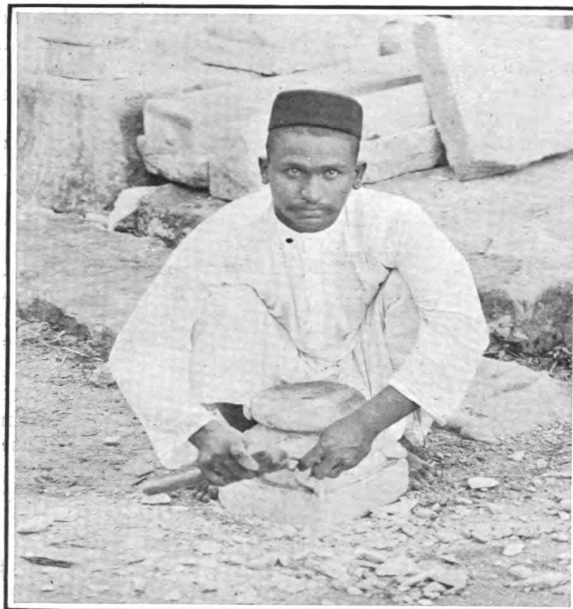
Sagar or **Sagaria** (1,582).—A caste peculiar to Kathiawad and much resembling Kolis. Some of the caste work as carpenters, some are agriculturists—some are brick-layers and the rest are labourers.



SAHASRA (36,754).—A sub-caste of Audich Brahmans.

Sajodra (27).—A Brahman caste which takes its name from Sajod, a village in Ankleshwar Taluka of the Broach District. They are found mainly in the Navsari District. Agriculture is their chief occupation and they resemble the Anavalas in their manners and customs. Both appear originally to belong to the same stock.

Salat (1,176).—Derived from *salya*, a stone ; they are stone-workers and



SALAT.

are found all over the State, but chiefly in the city of Baroda and some large towns such as Patan, Vadnagar, Visnagar, etc. The leading and the only true class of Salats are the Sompura Salats who are found in North Gujarat, Kathiawad and Cutch. Others calling the m s e l v e s Salats, are Kumbhars or Talbada Kolis who have taken to stone-cutting and have formed separate castes from other Kumbhars and other Talbada Kolis. According to their own story, the Sompura Salats were originally Brahmans and took to stone-cutting at the desire of *Somnath Mahadeo*. Those of their original caste who remained Brahmans acted as their priests. After this division though they never intermarried, Sompura Brahmans and Sompura Salats are said for a time to have continued to dine with each other. Though Kumbhars and Talbada Koli Salats have formed separate castes, they are, except in their calling, in every respect like other Kumbhars and Kolis. Sompura Salats put on Brahmanic thread and are strict vegetarians. They do not allow divorce, but their widows remarry. The widow of a man marries his younger brother. In religion, they are generally Swaminarayan or Shaiva. Their priests are Audich and Sompura Brahmans. Caste disputes are settled by the headman in some places, and in others by five or six leading men.

* **Salat** (18).—They are masons, said to be converts to Islam from the Hindu caste of the same name. They speak Urdu and both men and women



dress like Mahomedans. They are Sunni in religion. They intermarry with other Musalmans, but have a separate union and a headman of their own.

Salvi (94).—From *sal*, a loom, is a small class of hand-loom weavers of silk mostly found in the Kadi District. It is said that there were originally no weavers of this class in Patan and that Mulraj invited a few from the south-east of India to settle in his kingdom. The new-comers being strangers to Gujarat could not intermarry with other castes and were debarred from every other kind of intercourse. Mulraj interfered on their behalf and forced the Lewa Kanbis to associate with them in all matters, and to reckon them as of their own caste. From that time, the Salvis and those Lewa Kanbis who associated with them, formed a separate caste.

Sanadya, or Sanadia (35).—A caste of Brahmans; so called from *san*, sin and *adya*, first. It is said that when Râma entered Ayodhya after his victory over Ravan, he performed a sacrifice for the atonement of his sin in his having killed a number of Rakshasas. The Adi Gauda Brahmans were employed to officiate as priests. On the completion of the sacrifice, Rama offered them gifts which some accepted and some did not. Those who accepted came to be known as Sanadia.

SANGHADIA.—Same as Kharadi.

Saraniya (H. 294; M. 14).—Knife grinders. A section of Vagharies who separated themselves from the main body on account of their taking to this new calling and formed a new caste.

Saraswat (404).—A very ancient Brahman tribe which still inhabits a tract in the north-west of India beyond Delhi, once watered by the famous Saraswati river. It is said that they are the descendents of Saraswat Muni. They came from the Punjab to Gujarat by way of Sindh and Cutch with their *yajmans*, patrons, the Luhanas, Bhansalis and Bhatias. In religion they are Shaiva and also worship the goddess Saraswati whose temple is in the Punjab on the river of the same name. They are also the priests of the Brahma Kshatris of Surat, Broach and Ahmedabad and of the Parajia Sonis of Kathiawad. They are divided into two branches, Sorathia and Sindhia, of which the former dines with their patrons, while the latter does not. In Kathiawad and Cutch, they allow widow remarriage.

Sarvaria (740).—A Brahman caste immigrant from the north. It seems to have originated from the caste of Saraswat Brahmans. It is said that two Saraswat brothers by name Kanya and Kubja went to the great sacrifice performed by king Rama in Oudh for the atonement of his sins. There the younger brother Kubja declined to accept gifts and went with his followers to the bank of the river Saryu; they are consequently known as Sarvaria Brahmans. The elder brother and his followers accepted gifts and settled in Kanoja, and were therefore known as Kanojia.

Sathawara (5,830).—A caste peculiar to the Kadi and Amreli Districts where its members follow agricultural operations in villages but are bricklayers in towns.

Saiyad (8,772).—One of the four classes into which the Musalmans with a foreign strain are divided. They claim descent from Fatima and Ali,

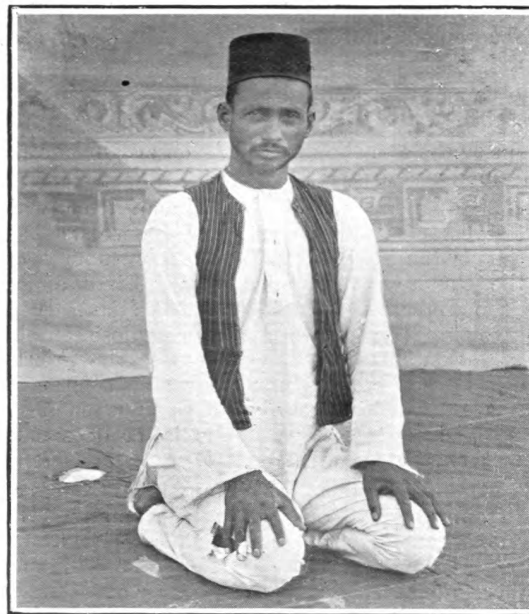


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the daughter and son-in-law of the Prophet and are the descendants of those who came during the period of Musalman rule in Gujarat, as religious teachers, soldiers and adventurers. They mark their high birth by placing the title *Saiyad* or *Mir* before, or *Shah* after male names, and *Begam* after female names. They marry their daughters only among themselves, but take wives from other Musalmans. Some of them are *pirs* or spiritual guides and the rest follow all callings.

Setpal (9).—A Brahman caste, immigrant from Upper India.

Shaikh (31,510).—Properly speaking one of the four classes into which the Musalmans with a foreign strain are divided. But the term “Shaikh” which means *elder* is applied to descendants of local converts as well as of foreigners. The men have the title *Shaikh* or *Mahomed* placed before their names and women *Bibi* after theirs. They follow all callings and are found in every grade of life.



SHAIKH.

Shaikh or **Shaikhada** (51).—They are found chiefly in the Baroda District. Originally Hindus, they are converts to Islam worshipping the shrine of **Bala Mahomed Shah**, one of the minor Pirana saints. In their ways, they are similar to the Matia Kanbis. They bury their dead, but otherwise follow Hindu customs. They are not circumcised and do not eat with Musalmans. They make *tila* and many of them have lately been following the tenets of the

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Swaminarayan sect, and have returned themselves as Hindus in the present Census. At the time of marriage, both a Hindu and Mahomedan priest attends. Nika is performed by a Fakir and afterwards the Hindu rite of *chori* is performed by a Brahman. They form a distinct community and marry only among themselves.

Shenva (7,587).—Also called Sindhva from plaiting the leaves of *Shendi* or wild date and Tirgar from making *tir* or arrows. They bear such Rajput names as Rathod, Solanki, Vaghela and Makvana. Most of them earn their livelihood by making mats and brooms from date trees and ropes of *blendi* fibre. A few also serve as village servants. They rank between Dheds and Bhangis. Dheds do not touch them and they do not touch Bhangis. Their priests are Garodas. Their food is coarse grain, but they also eat flesh when they can get it. They are Bijmargi, Ramanandi and worshippers of *Ramde Pir* and *Bhildi Mata*. They observe the ordinary Hindu fasts and feasts, but the followers of *Ramde Pir* fast on new moon days and do not work on Fridays. Some of them go on pilgrimage to Ambaji, Behecharaji, Dakor and Dwarka. They do not enter the temple, but worship standing near the door. Among them divorce and widow-marriage are allowed. The widow of a man marries his younger brother. Social disputes are settled by a few of the elders.

Shenavi (63).—A Brahman caste, immigrant from the Deccan. About its origin, there is a tradition that Parshuram invited 64 families of Gauda Saraswat Brahmins to Konkan and settled them in the country about Goa. After a lapse of time, king Shikhivarma granted to them 96 villages in gift. From that time they were known as the *Shannava*, meaning ninety-six Brahmins. Shenavi is a corruption of that term.

Shimpi (39).—Deccani Darji found chiefly in the City of Baroda.

SHRAVAK.—A general term applied to members of Jain Vania castes as opposed to Meshri or Vaishnava Vantias.

Shravan (9).—A Brahman caste, immigrant from Upper India.

Shrigod (1,982).—Those Gauda Brahmins who migrated to Shrinagar in Kashmir, became known as Shrigod. They are divided into Malvi (375) and Derola. Once when the country suffered from a severe famine, those who migrated to Malva, became known as Malviya or Malvi. The Malvi Shrigod are sub-divided into Juna (257) and Nava (173), *i. e.*, those who came first, and those who came afterwards. Nava Malvi Shrigod are further sub-divided into Kharola and Kharsodia from the names of the villages where they settled. Those who were compelled to take for wives girls from the lower castes were called Derola.

Shrimali (31,965).—A Vania caste. Like Shrimali Brahmins they are settlers from Marwar. They are sub-divided into Visa (11,621), Dasa (20,130) and the Ladva (70). Visa and Dasa Shrimalis eat together but do not intermarry; neither of them eat with the Ladvas. The Visa Shrimalis are mostly Jains. The Dasas are either Jains or Vaishnavas. Jains and Vaishnava Shrimali Vantias do not dine together in South Gujarat. Vaishnava Shrimalis are pretty equally distributed in the Kadi and Baroda Districts and in the Baroda City. The Shrimali Sonis originally belonged to the Shrimali Vania class, but now form a new caste owing to their change of occupation.



Shrimali (1,829).—A Brahman caste ; derives its name from Shrimal or Bhinmal, about fifty miles west of Mount Abu, which from the 6th to the 9th century was the capital of the Gujjar kingdom. In the Baroda State they are found mainly in the Kadi District, and act as family priests to Jains of the Oswal and Porwad Vania castes and to Shrimali Sonis and Vanias. Among the Shrimalis a serpent named *Karkotak Nag* is worshipped at the time of marriage or at any anniversary. A picture of the Nag is drawn and worshipped. The Shrimalis are often called Astamangli. The bridegroom has among them to go round the marriage *homa* or sacrificial fire, eight times with his bride, while the other Brahmans go round only four or seven times. The word Astamangli is used as a nickname indicative of shrewdness and means that it is not easy to deceive Shrimalis.

Siddi (133).—Literally masters, also called Habshis, are chiefly found in the Amreli District and the towns of Dabhoi, Sidhpur, Amreli, Kodinar, etc. They are the descendants of African negroes, chiefly from the Somali Coast brought to India as slaves. New arrivals are called *wilati* and country borns *muralad*. They speak among themselves a Somali dialect and with others a broken Hindustani. They are poor and live by service and begging. They are much given to dancing and singing and have a talent for imitation. They are Suni in faith, but their chief object of worship is *Baba Ghor*, an Abyssinian saint, whose tomb stands on a hill near Ratanpur in Western Rajpipla.

SIKALIGAR (18).—A sub-caste of Mochis.

Sindhi (3,548).—A tribe of Musalman immigrants from Sindh. They are chiefly found in Baroda, Kadi and Amreli Districts.

SINDHVA.—Same as Shenva.

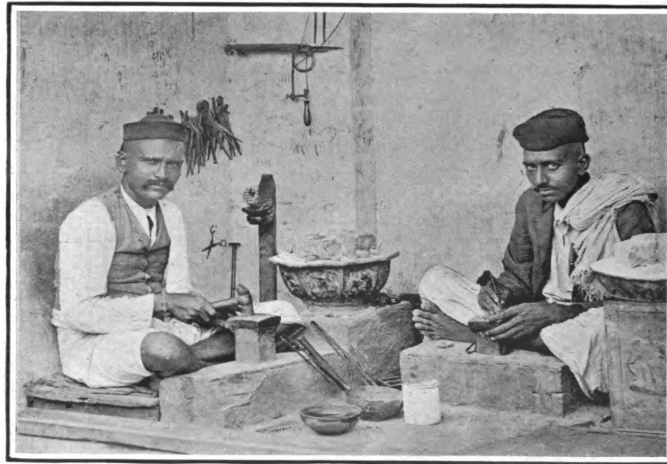
Sipahi (780).—Literally soldiers. They are found in the Navsari and Amreli Districts only, and seem to be of mixed origin, partly descendants of immigrants and partly of Rajput converts, as their surnames Chohan, Rathod and Parmar show. Their home-tongue is Urdu in some places and Gujarati in others. They marry with other Musalmans and form no very distinct community, though they have a union and a headman. They are husbandmen and day-labourers, and are also employed in government service as *chaprasis* and constables. Their females, except in the case of the poor, do not appear in public.

Sompura (57).—A Brahman caste. They receive their name from the celebrated temple of Somnath in Kathiawar. Sompuras are mentioned in an inscription of Sidhraj on a pillar at Somnath. The inscription bears date equivalent to A. D. 1115. They are the descendants of the priests that used to minister in that temple. They are now scattered and depend for their living on alms. A few Sompura Brahmans are considered degraded as they follow the occupation of sculptors.

Sonar (539).—Deccani Soni found chiefly in the City of Baroda and the Navsari District. They settled there during the Maratha rule, but they have not mixed with the Gujarati Sonis. Their home speech is Marathi and their dress, habits and customs are the same as those of the other Dakshanis.



Soni (10,120).—Gold and silversmiths. They are found in towns and large villages. They are of eight main divisions :—Gujjar (792), Maru (660), Mewada (21), Parajia (1,250), Shrimali (5,829), Tragad (1,334), Kathiawadi (26) and Khandeshi (58). The Tragad or Mastan community has two divisions, called *nanu* (small) and *motu* (large) and claims descent from a Vania father and a Brahman mother. In token of their partly Brahman origin, they wear the Brahmanic thread and do not eat food cooked by any one, other than a Brahman. The Parajias called after the village of Paraj near Junaghad, claim to be Rajputs. They are of two branches, Garana and Patni. Gango, the founder of the Garana branch, established himself at Girnar and his descendants are found in Halar and Sorath. Nando, the founder of the Patni branch, went to Patan during the reign of Sidhraj Jayasing (A. D. 1094-1143) and established himself there. The Patnis and Garanas eat together but do not intermarry. The four other sub-divisions, Gujjar, Maru, Mewada and Shrimali claim to have once been Vanias. The Shrimali Sonis, who originally belonged to the Shrimali Vania community, are divided into Ahmedabadi and Charotaria. They eat together. The Ahmedabadis take Charotaria wives, but never give their daughters to a Charotaria in marriage. Mewada Sonis originally belonged to Mewada Vania community; the Maru or Marwari Sonis have come into Gujarat from Marwar; and the Gujjar belong to the Gujjar Vania stock and are a trace of the great settlement of Gujjars who gave its name to Gujarat.



SONI (*Goldsmith*).

Arranged according to their work, *Sonis* are goldsmiths or workers of gold ornaments, *Jaduas* or tracers of designs on ornaments and *Panchigars* or diamond and precious stone setters.

Like Vanias Sonis live on grain and smoke tobacco. They have a bad name for filching gold and for mixing metal. The saying is :—“ A Soni takes



gold even out of his sister's ornaments." Socially Sonis hold a high position, ranking next to Vanias. Some of them are Shaiva, some Vallabhachari and some Swaminarayana. Their family priests are Audich, Saraswat and Shrimali Brahmans. The Maru, Parajia and Charotaria Shrimali Sonis practise polygamy and allow widow remarriage. Among Charotaria Shrimalis alone, the wife is free to divorce her husband. Each community has its headman or *patel* who, in consultation with four or five leading men, settles caste disputes at a meeting of all the men of the caste.

Sorathia (60).—A Brahman caste, found chiefly in Kathiawad. They eat with clothes on and do not observe the Brahman rules of purity. They are therefore looked upon as degraded Brahmans. They are labourers, water-bearers and servants.

Sorathia (453).—A Vania caste, found chiefly in the Amreli District. They take their name from Sorath, the south coast of Kathiawad. They are divided into Visa (136) and Dasa (289), and are remarkable for their commercial enterprise. Their family priests are the Kandolia Brahmans and their family deity is *Samudri*, whose shrine is at Sundri in Dhrangadra. They are followers of the Vallabhachari sect

SULEMANI (992).—A section of trading Vohoras.

Sutar (H. 20,719 ; M. 71).—Carpenters from the Sanskrit word *sutradhar*



SUTAR (*Carpenter*).

Vaishyas are found only in Gujarat proper, the Gujjars and Marwadis in Gujarat, Kathiawad and Cutch and the Pithvas in Kadi. The Gujjar, Mewada, Pancholi and Vaishya claim to be the descendants of Vishvakarma, the divine world builder. Both Marwadis and Pithvas claim to be the Rajputs who took to carpentry when Parshuram resolved to destroy the Kshatriyas.

(*sutra*, i.e., the thread with which the course of the saw is marked). They are pretty evenly distributed over the whole State. They belong to six divisions, Pithva (73), Gujjar (8,513) Mewada (1,285), Pancholi (2,711), Marwadi (164) and Vaishya (7,845). Of these, the Pancholis and



Except that the other five divisions eat food cooked by Vaishyas, none of the six divisions eat together or intermarry. The Vaishyas rank highest, because they do not eat food cooked by the other divisions, wear the sacred thread and do not allow their widows to marry. The Pancholis rank lowest, because they alone prepare oil-presses and do other woodwork which causes the loss of animal life. Besides the regular carpenters, some Darjis, Kolis, Kumbhars and Tapodhans have taken to carpentry.

In look and dress, Sutars do not differ from Vanias. All the six divisions of Sutars are thrifty and sober. In religion they are Parnamipanthi, Ramanandi, Shaiva, Swaminarayan and Vallabhachari. Of the six divisions of Sutars, the Vaishya and Mewada in North Gujarat wear the Brahmanic thread. The Sutars' marriage customs do not differ from those of Vanias and Kanbis. Among the Vaishya and the Mewada, widow remarriage, polygamy and divorce are not allowed; among the rest widows are allowed to marry, divorce is granted and polygamy practised. Caste disputes among the several divisions are settled either by a headman or a few leading men at the meeting of all the men of the caste. No fee is levied from an outsider who takes to carpentry. Carpenters who do not observe as a close day the dark fifteenth of every Hindu month, or the day on which a death has taken place in the caste in a town or village, are fined; and those who work as shoemakers are excommunicated.

Sutar—Luhar (72).—A section of Luhars who do carpenters' work and considering themselves thereby exalted, have separated from the main caste and formed a new one.

Tadvi (24).—One of the early tribes found in the Baroda and Kadi Districts.

Tai (2,930).—Weavers found chiefly in Dabhoi Taluka of the Baroda District and also in the Navsari District. They claim descent from Hatim Tai, but appear to be a mixed class of foreigners and converted Hindus. Some of them speak Hindustani and others, Gujarati. They wear cotton robes and turbans. Like Hindus, they give caste dinners on pregnancy, marriage and death occasions. They marry only among themselves and form a separate *jamat* with a headman of their own.

Tailangu (83).—A caste of Brahmans; immigrants from the South.

Talajia (5).—A caste of Brahmans found in the Baroda District. It is said about their origin that Rama, the king of Ayodhya, on his way to Prabhas Patan, halted near the temple of the goddess *Rutamba* (now Rahapuri Mata in Bhavnagar) and there performed a *homa* in her honour. At its completion, he commenced to offer *dakshina* (money presents). Some fishermen came to receive *aakshina* in the disguise of Brahmans. Rama was enraged with them; but at the intercession of the goddess, they were allowed to depart in the garb they had assumed and to settle in a village named Tuljapur (now Talaja); they were thenceforth known as Talajia Brahmans.

Talavia (9,647).—Originally a sub-caste of Dublas now grown into an independent caste. Talavias seldom eat with other Dublas and never intermarry with them. They are chiefly found in the Navsari and Baroda Districts.

Talbada (91,527).—A caste of Kolis; also called Dharala or swordsmen. The name Talbada is derived from *sthalpada*, meaning local. Talbadas

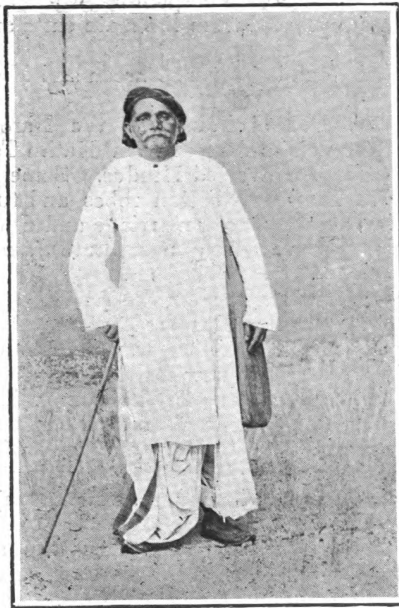


consider themselves superior to other Kolis and do not dine with them. They intermarry and observe the Rajput rule of avoiding marriages between members of the same clan. They are divided into six main classes, namely, Baria, Dabhi, Jalia, Khant, Kotwal and Pagi. Baria, Dabhi and Khant are considered *kulin*. They receive *gunju* or dowries for giving their sons in marriage. Kotwals and Pagis serve as guards and village trackers.

Tamboli (524).—Betel leaf sellers. They derive their name from the Sanskrit word *tambul*, a betel leaf. It is both a caste name and an occupational term. It is the caste name of those Sathawaras (green grocers) who have taken to betel leaf growing and selling and the occupational name of persons of different castes who follow the profession of selling betel leaves. In the town of Kadi, there are Pardeshi Tambolis who have no connection whatsoever with Sathawaras. These people originally came from the Deccan where they wear the sacred thread.

Tapodhan (4,465).—A Brahman caste also contemptuously called Bharda. It is found in all the districts of the State. Tapodhans are *pujaris* of Mahadev, Mata and Shrivak temples. Those who are not engaged in temple service are husbandmen, labourers and bricklayers. They are considered degraded as they accept food and other articles offered to Mahadev and allow widow marriage.

Targala (4,468).—Also called Bhavaiya, that is performers of *bharai* or comedy. They are found mostly in the Kadi Prant. The word *bharai* is derived from the Sanskrit word *bhar* which is a name of the god Shiva and is so called from that deity being personated in acting. Bhavaiyas are said to be the descendants of one Asit, an Audich Brahman of Unja in the Kadi District. Asit was excommunicated by other Audich Brahmans for dining with a Kanbi girl. He was a good songster and supported himself by singing and dancing. His descendants followed his profession and formed a new caste. The Targalas have two divisions, the Vyas and the Bhavaiyas who neither eat together nor intermarry. Both consider that they have the right to wear the Brahmanic thread, but are not very careful about wearing it. The Vyas do not eat with other castes lower than Kanbis, while some Bhavaiyas eat with Kolis. The latter are called Bhil Bhavaiyas with whom other Bhavaiyas neither eat nor intermarry. They travel during the fair season in companies of 15 to 30



TARGALA.



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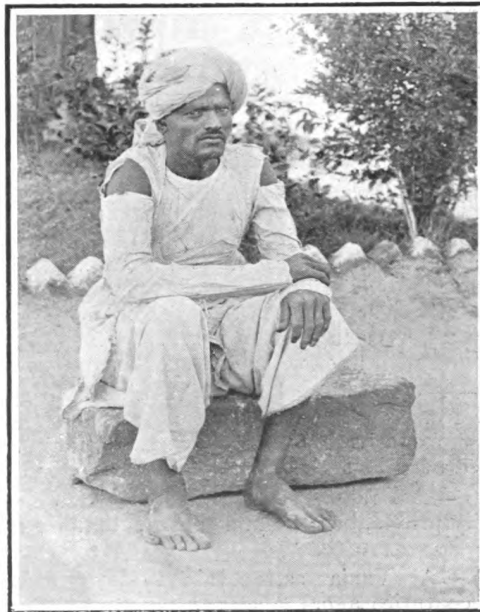
BARODA STATE.

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and return to their homes and cultivate their fields during the rains. Each company or *toli* has its *naik*. They have no theatres and perform in open places in the outskirts of towns and villages. The high class performers now-a-days take service as actors in dramatic companies in Bombay and other places. Their marriage and death ceremonies do not differ from those of Kanbis. Marriages are not allowed among the descendants of collateral males on the father's side, but they are allowed among the descendants on the mother's side, when they are from three to seven degrees removed. Widow remarriage is allowed, but the widow of a man does not marry his younger brother. Divorce is granted on the ground of disagreement, the offending party having to pay a fine of Rs. 12. They have a headman in Ahmedabad who exercises little control. Social disputes are settled by a majority of the caste people. Targalas are Shaiva and keep in their houses, images of *Uma Mata* and *Mahadev*. No band starts on its cold weather acting tour without first performing before the Behecharaji Mata.

Teli (39).—Deccani oil-pressers, chiefly found in the Songhad taluka of the Navsari District. They press out oil only from *tal* (sesamum) and consider themselves degraded, if they press it out from castor seeds.

Thakarda (153,261).—A caste of Kolis mainly found in the Kadi District. They are so called from their half Rajput descent.



THAKARDA KOLI.

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THAKKAR.—A term applied to Luhanas.

Thakor-Pardeshi (313).—A caste formed by those Thakors from Upper India who have settled in Gujarat.

Thelari (72).—Pack drivers from the Deccan.

Thori (49).—A wandering tribe living upon the sale of *katharot* (wooden plates), *chatra* (wooden ladders) and plaited reed baskets. They are divided into Garasia and Makwana who differ in no way except that intermarriage is not allowed. They appear to be of Rajput descent, but are looked upon as untouchable like Dheds, etc. They are reputed to be cattlelifers. Their headquarters are in Kapadvanj under Kaira and Mandva near Chandod, where they stay during the monsoon. During the rest of the year they travel from place to place in bands of ten to fifteen for the sale of their wares. Their home language is Gujarati but they understand Hindustani also. All social disputes are settled by a *panch* whose decision is final. Widow marriage is allowed. Those dying of small-pox, or without ever having small-pox, are buried. All others are burnt. Flesh of any kind except pork and beef is eaten. Brahmans are not employed.

TOLAKIA (3,925).—A sub-caste of Audich Brahmans.

TRAGAD (1,334).—A sub-caste of Soni.

TUMER (313).—A sub-caste of Charan.

Turi (1,048).—A caste found chiefly in the Kadi District. They take their name from *tur* (drum). They are said to be the descendants of a Bhangi and Musalman dancing girl. According to their own story they are the descendants of a Bhat. They are probably degraded Rajputs as among their surnames are Dabhi, Makvana and Parmar. In appearance, dress and language, they do not differ from Dheds. In position they rank between Dheds and Bhangis. Besides grain of all kinds, they eat fish and flesh of animals that die a natural death. They eat the flesh of goats, sheep, fowls, deer, bears, hares and porcupines, but do not eat dogs, cats, horses, asses, jackals, camels, cows, vultures, owls, serpents, cranes or iguanas. They cultivate during the rains and wander about in the fair season playing on *tur* and singing tales, half prose, half verse to the accompaniment of a *sarangi*. Widow remarriage and divorce are allowed. The younger brother of the deceased husband has the first claim to his widow. The dead are buried. They have a headman who with the majority of the men present at a caste meeting, settles all disputes. Breaches of caste rules are punished with fines which are spent in caste feasts.

Uda (2,897).—A caste formed by some dissenters from Lewa Kanbis. They are so called from their being the followers of a *bhagat* called *Udo*. They are peculiarly exclusive in their habits and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabir Panthis.

Udambar (11).—A Brahman caste; takes its name from the sage Udambar. They are family priests, beggars and peasants and are found chiefly in the City of Baroda.

Umad (1,537).—A Vania caste; said to have entered Gujarat from Marwar about ten centuries ago. They are partly Vaishnava and partly Jain and are found mainly in the Kadi and Baroda Districts. They are divided into Visa (882) and Dasa (650) who eat together but do not intermarry.



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Uneval (1,353).—A Brahman caste found chiefly in the Baroda and Amreli Districts and said to take its name from Una, a village in Kathiawad. They are either peasants or beggars.

Vadadra (186).—A Brahman caste ; takes its name from Vadad, about fourteen miles north-east of Ahmedabad. At present their chief head-quarter is Melmedabad near Kaira. They are sooth-sayers and jugglers. Starting from home in the cold season, they move on a begging expedition from town to town and go as far as Bombay and Malwa. When a Vadadra visits a street, he gathers the people together by calling on his deities the *Behechara* and *Amba Mata* to protect the inhabitants. Then he begins a course of sooth-saying and foretelling the evils of the coming year. When this is over he performs as a juggler taking from his mouth large quantities of *kanku* (red powder), cocoanut and *chundri* (silk sari).

Vadhel (69).—A caste peculiar to the Amreli District. They were originally Rathods from Marwar. Under one Umedsing Rathod, their ancestors came from Marwar, slew the Choras and took possession of Beyt, whence the



VADHEL.

tribe is called Vadhel or Badhel, from *vadha* a massacre. Vadhels originally belonged to Okhamandal, but are now found in Dhari and Amreli talukas also.

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Vadi (511).—Jugglers and snake charmers. They are so called from the word *vad*, to play on a musical instrument. They generally play upon *morli*, a sort of flute. They work as cultivators and day labourers also.

VADNAGARA (368).—A sub-caste of Nagar Brahmans.

Vaghari (28,129).—A caste deriving its name from Sanscrit, *wagura*, meaning a net and means tribe of netters. In appearance and occupation, they seem associated with fowlers and birdcatchers known as Pardhis. Vagharies are superior to Dheds but inferior to Kolis. According to their own account they are Chohan Rajputs. Their surnames, however, do not favour a separate tribal origin. Chavan, Charan, and Koli suggest a mixed people, descendants of men of higher classes who either in time of famine or from a passion for a girl of the tribe or from some breach of caste rule, sank to be Vagharies.



VAGHARI.

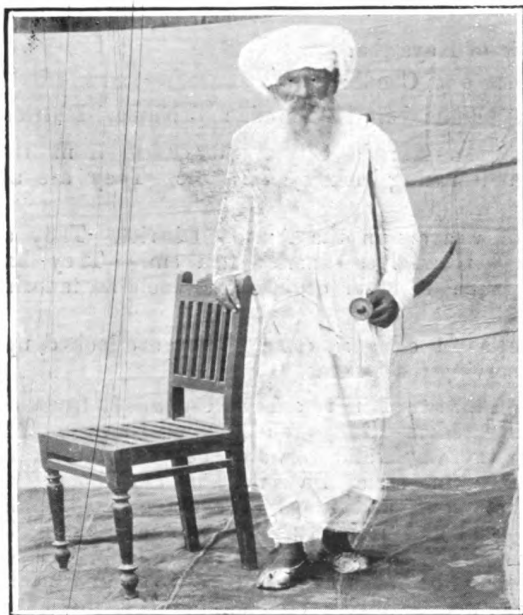
Vagharies are divided into four main sub-castes :— Chunaras or lime-burners, who are also cultivators and fowlers (2,973) ; Dataniyas who sell *datan* or tooth brushes (9,253); Vedu who grow and sell *aria*, a species of gourd, and live in towns (632), and Patani who trade in wood and bamboos and sell chickens (3,087). The names of the other sub-divisions are Talbada (4,717), Champta, Kankodia, Marwadi, Saraniya (27), etc. The Talbadas neither eat nor drink



with the other divisions. The other divisions are of a lower grade and eat and drink together but do not intermarry.

Except the owl and the jackal, they eat all animals including the pig. Their favourite food is the flesh of the iguana or *gho* and *sandha* (a reptile of the lizard species). They generally keep goats and fowls, sell eggs, catch birds, and go as *shikaris*. They need no Brahmans for betrothal, marriage or death ceremonies. They believe in spirits and lucky and unlucky days. They worship goddesses, the chief among whom are *Behcharaji*, *Kalka*, *Khodiar*, *Meldi*, *Hadkai* and *Vihat*. Children are married when 10 or 15 years old. They burn or bury their dead. Widow marriage and divorce are allowed. They have their headmen or *patels*, but all caste disputes are decided by the council of the caste.

Vagher (4,277).—They are partly Hindus and partly Musalmans and are



VAGHER.

found in Okhamandai of which they claim to be the earliest inhabitants. The name Vagher is partly derived from *vai*, without, and *gher*, smell, meaning a tiger devoid of the sense of smell. In time the term was applied to the Kala tribe who were as criminal and sanguinary as tigers. Another legend is that Vaghers were so called because they cooled the gods on a visit to hot Okhamandal by *gher* (enclosing) of *ra*, or wind and this refreshed them.

Vaghers are a fine looking race, strong, sturdy and enterprising. Like Rajputs, Rabaris and Charans, they part the beard in the middle curling the ends behind the ears. Their women are well-built and hard-work-

ing. The mother-tongue of the Vaghers is a corrupt form of the Kachhi dialect. By nature they are restless, turbulent, impatient of control and have predatory leanings. They rose four times between 1816 and 1873 against the constituted authority. By occupation, they were first fishermen, then pirates and freebooters and are now landholders, fishermen and sailors. By religion, Musalman converts are Sunni. Those who are Hindus hold Dwarkadhish in great veneration. All Vaghers come to Dwarka on the *Bhim Agiaras* day



(11th of the bright half of Jeth), bathe in the Gomti and worship Ranchhodji. Hindu Vaghers do not eat food cooked by Musalmans, but give their daughters in marriage to those Musalmans who can pay for them.

VAHIVANCHA (513).—A sub-caste of Bahrot.

VAISHYA (7,845).—A sub-caste of Sutar.

VAKALIA (159).—A sub-caste of Darji.

Valam (740).—A Brahman caste found chiefly in the Baroda District. They are the priests of Patidars, a section of Lewa Kanbis. They take their name from Valam, a village in the Visnagar Taluka of the Kadi District. Most of them are beggars, priests or cultivators. They are said to have settled in Valla in the 14th century as the priests of Kayasthas. Owing to disputes with their patrons, they were driven from that place to Dhandhuka, Vaso, Sojitra, Pihij and other places in the Charottar.

VALARI.—Same as Varli.

VALMIK (432).—A sub-caste of Kayastha.

VALVADA (3,137).—A sub-caste of Chodhra.

Valvi (1,046).—A forest tribe found in the Baroda and Navsari Districts.

Vansfoda (9).—Found in the Baroda City. So called from their occupation of splitting bamboos and making baskets, *chiks*, etc. They are also called Ghancha.

Vanza (1,391).—A caste of weavers in the Amreli District. They are distinct from Salvis and regard themselves superior to them. They have gradually left off weaving and taken to other occupations, such as tailoring, calico-printing, etc.

Vanza Gor (6).—The priests of the Vanza caste. They are looked upon as degraded on account of their serving the Vanzas.

Vanzara (572).—Derived from two Hindustani words, *banaj*, trade, and *hara*, doer, and literally meaning traders. They are also called Banjara. They are a wandering tribe, moving backwards and forwards between Malwa and Gujarat. They come from four Rajput tribes, Rathods, Burtias, Chohans and Parmars. The men wear the hair long and beard of average length. The women draw the *sadi* over the head and raise the robe into a high peaked headdress by setting inside it an upright stick about nine inches long. Besides the robe, they wear a loose unbacked bodice, a long full petticoat and peaked shoes. They carry from Marwar wool and blankets, taking back grain, salt, cocoanuts and tobacco. The women drive the bullocks. They circumcise, bury the dead and are married in Musalman form. They bear Hindu names, believe in Hindu gods and do not eat beef. Each horde (*tanda*) has a separate headman, called Naik, whose authority extends as far as the levy of fines, from Rs. 5 to 7 in civil disputes. In the present decay of their carrying trade, they have taken to no new industries and are said to be dying out.

VARIA (2,096).—A sub-caste of Kumbhar.

Varli (598).—An early tribe found in the Navsari District. They seem to have come from North Konkan where they are found in large numbers. The

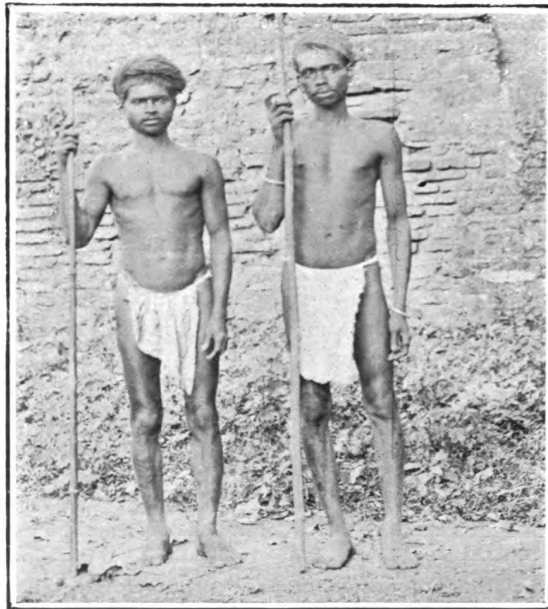


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BARODA STATE.

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name is said to be derived from *caral*, a patch of cultivated ground. The men shave the head and do not wear the beard. The women wear the hair oiled and plaited. They do not eat the flesh of a cow or of a dead animal. They are fond of smoking and drinking. They cultivate land and also rear fowls. On the sixth day after a birth, the goddess *chhathi* is worshipped. Children are married at any time after they are twelve years old. The practice of serving for a wife, *khandhadio*, prevails. Widow marriage is allowed but polygamy is not practised. The dead are burned. Brahmans do not officiate on any ceremonial occasions. A headman who holds office during the pleasure of the community decides all caste questions.



VARLI.

Vasava (10,951).--An early tribe, also called Vasavda, found in the Baroda and Navsari Districts. Their males put on *dhotie* or *payjama*, a jacket and a turban. But one of their peculiarities is worth noting. Whenever a new garment is brought for the wife, the husband tears off a piece from it sufficient to cover his nakedness. This piece is kept hanging from the thread on his waist at day-time and is made to cover up his loins at night. The females wrap a piece of cloth round about their lower limbs and put another on the head. They begin to put on a bodice only when they go to their husbands'. They wear necklaces of white stones and two anklets of brass on each leg.

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When a boy has attained puberty, his parents and relations go out in search of a wife for him and take him along with them. If the boy likes the girl shown to him by his parents, they send for toddy from the market and drink it with the girl's parents. The boy's father agrees to pay from Rs. 22 to 30, and settles a day for the marriage and returns home. A day previous to that fixed for the performance of the ceremony, the boy and his parents, relations and others come to the village where the girl and her parents reside and put up for the night outside the village and dance there the whole night. Next morning they go to the bride's house, where a bamboo is held lengthwise between the bride's and bridegroom's parties and dancing commences. After a time when a bottle of wine and two pice are given to the girl's party by that of the boy, the bamboo is removed and both parties dance together. Then, a new garment in one of the corners of which are tied a rupee and 4 pice is given to the bride by the bridegroom. Both are then anointed with oil and turmeric powder and are placed on the shoulders of two men; the boy with a sword and the girl with its sheath. Both of these men dance away with the human burden on their shoulders for a time and then put them down. After that, they sit down to dinner, which when over, the boy and party return home with the new bride. When nine days have passed after this auspicious event, the leading men of the village of the bride's parents go to her husband's house and dance in front of it without speaking, until a bottle of wine and a rupee are given to them by the boy's father. Then they speak with him, dine at his house and return with the girl to their village. The system of *khandhadio*, as well as remarriage and divorce, obtains among these people.

No sooner a Vasava dies, a match-lock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and match-locks firing to the burning ground. Then the pyre is erected, around which the dead body with the bedstead is taken seven times and is afterwards placed on the pyre. Food is placed in the mouth of the dead body and his usual implements and weapons are placed by his side. The body is then burned and the mourners bathe and go home. In the evening they again assemble, drink and eat together. This being over, a relative of the deceased gets up and pierces an adjacent tree with an arrow to mark the completion of the funeral ceremonies.

They do not perform menstruation and pregnancy ceremonies at all, but give a small feast on the fifth day after the birth of a child and then give a name to it.

VATALIA (1,261).—A sub-caste of Kumbhar.

Vayada (4).—A Brahman caste, found in a small number in the Kadi District. They are priests of the Vayada Vanias and like their patrons take their name from Vayad, a village near Patan.

Vayada (740).—A Vania caste. Like Vayada Brahmans it takes its name from Vayad, a village near Patan. They are divided into Dasa (523) and Visa (153) who eat together but do not intermarry. The Visas are further divided into Ahmedabadi and Surati who eat together and intermarry. Most of the Vayadas are Vallabhachari and few are Shaiva. A curious marriage custom obtains among these people. Unlike other Vanias, the bridegroom goes



to the bride's house in a bullock cart with his head covered with a piece of cloth and the marriage ceremony takes place at high night. On his way to the bride's house the bridegroom performs the *chakla* or cross-road worship. In the middle of the square, a sweet-ball is placed on a *khaju* or fried cake and at each corner an earthen pot with a sweet-ball and a copper coin on it. After the worship is over the corner pots are given to four unmarried boys as a lucky present to ensure speedy marriage. A sweet-ball is then set on the ground and on it a waist cloth is spread. On the cloth a sword is placed and the bridegroom's cart is made to pass over the sword. If the edge of the sword is broken, it is considered a bad omen. The bride also performs the cross-road ceremony in company of her friends and relatives

VEDU (632).—A sub-caste of Vaghari.

VERAGI.—Same as Bava.

Vidur (16).—Immigrants from the Deccan. They are degraded Brahmanas.

VISNAGARA (4,963).—A sub-caste of Nagar Brahmanas.

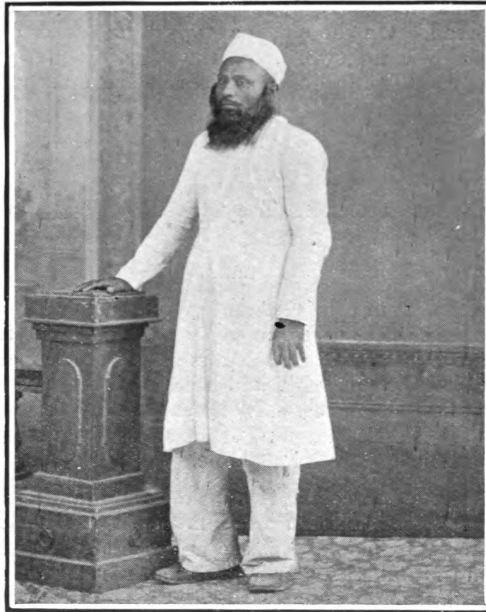
VOHORA.—A general term derived from the Gujarati word *vohorvun*, to trade, and applied to converts to Islam from the Hindu castes belonging to the unarmed or non-fighting classes. Such names as Molesalam, Malik, Sepahi, etc., were coined for converts from the Rajput, Koli and other fighting classes, but the general term Vohora was applied to the rest. Vohoras are divided into two main classes, Vohora traders and Vohora peasants. Both are quite distinct from each other in their manners, customs and religious beliefs.

Vohora-peasants (11,858).—Are the descendants of the Kanbi and other cultivating castes, who adopted Islam at the close of the fourteenth and during the fifteenth centuries. They are found mainly in the Baroda and Navsari Districts. Their language is Gujarati and their ordinary food is rice, millet-bread and pulse. They eat fish or flesh but never drink liquor. Except in towns where they have lately adopted Musalman fashions, peasant Vohoras, both males and females, dress like ordinary Hindus, males in *dhoti*, *bandi* and *fenta* and women in *salto*, *ghagro* and *kapdu*. Their ornaments are peculiar, very massive and heavy and in make partly Hindu, partly Musalman. They marry only among themselves. But a few rich men in towns have begun to marry with regular Musalmans. Those who claim high class descent, *i.e.*, from Brahmanas, Vantias, or Kanbis, take wives from, but refuse to give their daughters in marriage to, those who are descended from Kolis, Ravalias, Dheds and other low castes. Almost all are landholders or peasants, but some go to Burma or East Africa for trade or labour. Their home language is Gujarati, but a change is going on from Gujarati to Urdu. They are Sunnis in faith and have their Pirzadahs or spiritual guides whom they treat with great respect. Most of the peasant Vohoras still keep some Hindu practices. Some of their males have Hindu names, as Akhuji, Bajibhai, &c., others have oddly changed Musalman names, Ibru or Ibla for Ibrahim and Ipsu or Isap for Yusuf. among women, Khaja for Khatija and Fatudi for Fatima. At death, their women beat their breast and wail like Hindus. They celebrate marriage, pregnancy and death by giving caste dinners in which *ladu*, *kansar*



and such other vegetable Hindu dishes alone are prepared. When a caste dinner is to be given, the village barber is sent round to ask the guests. Each village has its headman of the community and caste disputes are settled in a meeting of the community in some central place.

Vohora-traders (13,177)—Are mostly descendants of Hindu converts to the teaching of Ismailian missionaries, who came to Gujarat in the 11th century. Even now they have such surnames as Dave, Travadi, Mehta, &c., pointing to their Brahman or Vania origin. A few Vohoras claim descent from Egyptian and Arab refugees. They are the richest and most prosperous class of Musalmans in the State. Trading Vohoras are divided into five sections—Daudi, Sulemani, Alia, Jaffri and Naghoshi or Rotia. The last four were formed by schisms from the main body.



VOHORA (Trader).

or *ali*, as Ismailji, Yusafali, &c. A few girls have Hindu names, but the rest have oddly changed Musalman names such as Khatli for Khatija, Fatudi for Fatima and Ahli for Ayesah. They shave their head, wear long thin beards and cut the hair on the upper lip close. Their women pencil their eyelids with collyrium, blacken their teeth with *missi* and redden the palms of their hands and the soles of their feet with henna. Their home-tongue is Gujarati marked by some peculiarities in pronunciation, such as the irregular use of the dental and palatal *d* and *t* and of *kh* for *qu*. Daudi Vohoras are noted for their fondness for living in large and airy houses and for their love of display in house ornaments and furniture. Their chief occupation is trade. Some Daudis in Sidhpur have large trade dealings in Bombay, Madras and Africa. Others are local traders and shopkeepers selling hardware, stationery, &c. Their women do house work and weave cotton turbans. Daudis are Shi'ahs of the Mustalian division of the great Ismaili sect. They are fond of pilgrimages to Mecca and Karbala. They abstain from music and dancing and from using or dealing in tobacco and intoxicating drinks or drugs. Of late, they have

Daudi Vohoras (7,008)—Are the most numerous among the Vohoras in the State. They are also the richest and the most widely spread class in India. They are to be found in Aden, Zanzibar, Rangoon, Siam, China, and other places, where they have migrated for trade. Boys' names end in *ji*



made a few converts chiefly of their servants and Hindu women taken in marriage. Their leader, both in things religious and social, is their Mullah who has headquarters at Surat. The Daudi Vohoras in Kadi have their Mullah there who decides all religious and social disputes. Appeals against his decision lie to the Miya Saheb who resides in Ahmedabad and appeal against the decisions of the latter lie to the Bhai Saheb who also resides in Ahmedabad. The final appeal lies to the Bava Saheb who resides in Surat. On both religious and civil questions, his authority is final. Discipline is enforced in religious matters by fine and in cases of adultery and drunkenness, by fine and excommunication. Every important settlement of Daudi Vohoras has its Mullah or Deputy of the head Mullah. Appeal from him lies to the head Mullah.

Sulemani Vohoras (992), though not so numerous as Daudi Vohoras, are an influential division of the trading Vohoras. The origin of the Sulemani sect was during the sixteenth century, when a Surat Vohora sent as a missionary to Arabia, succeeded in making a considerable number of converts. These, besides by the regular name of Ismail, became known as Biazi Vohoras, from the priest's title of Biazi, the fair. For a time, they considered the Gujarat high priest as their head. But about the close of the sixteenth century upon the death of Daud bin Ajabshah, the high priest of Gujarat Vohoras, the Gujarat Vohoras chose as his successor one Daud bin Kutabshah. Meanwhile one of the Yaman priesthood, Suleman by name, was accepted by the people of Yaman as the successor. He came over to Gujarat, but finding his claim rejected by all, returned to Arabia. Such of the Gujarat Vohoras as upheld his claim were called Sulemani. In look, belief and customs, the Sulemanis do not differ from the Daudi Vohoras, with whom they associate but do not marry. They are a small class. They have given up the Gujarat Vohora dress and turban. Their home language is both Gujarati and Hindustani and they have begun to marry with regular Musalmans.

Alia Vohoras (664) are so called from Ali, the founder, one of the sons of Shaikh Adam, the head Mullah, who passing over his sons, appointed one Shaikh Tayyib as his successor. Tayyib had very few followers. Like Sulemanis, Alias do not intermarry with Daudis but do not differ from them in appearance or customs.

Jaffri Vohoras (2,824) are a section of the trading Vohoras, who became Sunni on the advent of Muzaffar I, as Governor of Gujarat in A. D. 1391. They kept up their marriage relations with the Daudi section until their connection was severed by a saint named *Sayad Jaafari Shiraji* from whose name, they are called Jaffri. They are also called *P'atani* from Patan, their headquarters. Because they are Sunnis, they are also known as *badi jarat*, the large body, and as *char yari* or believers in the Prophet's four companions, *as-ha's*. In appearance they differ somewhat from Daudis, and from ordinary Musalmans by their round narrow-rimmed brown or black turban. Their occupation is trade and keeping of hardware, glass, cloth and stationery shops. Among them, males have such names as Umar, Usman and Ali, preceded by Mian and followed by Bhai. Female names are like those of Daudi women. They marry only among themselves. Each settlement has its headman and forms a fairly organised body.



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GLOSSARY OF CASTES, TRIBES AND RACES.

Naghoshi or **Rotia** (12) literally, means bread-eater. They form a very small section founded in A. D. 1789 by a member who held certain peculiar doctrines prominent among which was that to eat animal food was sin. From this, his followers came to be called *Naghoshi*, non-flesh-eating or *Rotia*, bread-eaters. They intermarry with Alia but not with Daudi Vohoras

Vyas (558).—A Brahman caste found in Kadi and Baroda Districts. They are the descendants of 108 Brahmans of several sub-divisions, who conducted a penance ceremony performed by a Brahman jester in the employ of one of the Musalman kings of Ahmedabad. The families who took part in this ceremony were excommunicated and formed a separate caste. Vyas allow widow marriage and in appearance and dress resemble Rajputs and Kanbis. They are husband-men, clothsellers, moneylenders and beggars. Shortly after the formation of the Vyas Brahman caste, some members of it began to act as Bhavaiyas or strolling players and were looked upon as degraded. They formed a separate caste with the Targalas or Bhavaiyas.

Yajurvedi (504).—A caste of Deccani Brahmans, so called on account of its members being followers of the *Yajurveda*. A Yajurvedi often styles himself a *Deshastha* in contradiction to *Koknastha*, and it is not improbable that in the number of *Deshasthas* recorded in the Census, several Yajurvedis were included.

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